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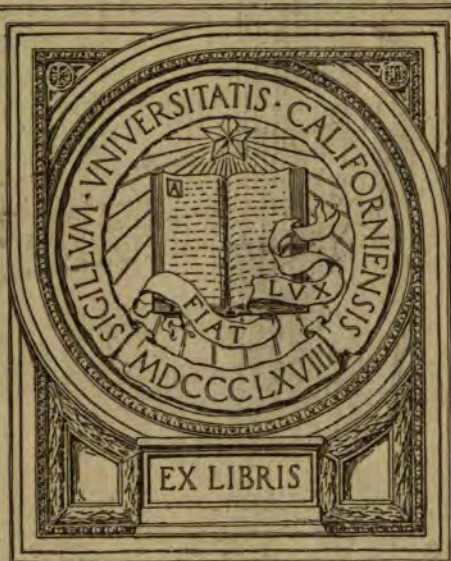
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1581

192

BACCIIJS PETHPONEP

BACCHUS DETHRONED.

PRIZE ESSAY.

BY
FREDERICK POWELL.
"

"If alcohol were unknown, half the sin, and three parts of the poverty and unhappiness in this world would disappear."—PROFESSOR PARKES, M.D., F.R.S.

NEW YORK:
National Temperance Society and Publication House,
No. 58 READE STREET.

—
1874.

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GIFT

TO YIMU
ALBROTHIAO

THE JAMES TEARE PRIZE ESSAY.

THE Committee acting on behalf of Mr. Teare's trustees, in giving the appended award of the Adjudicators, feel it due to a number of the competing writers, to state that the Adjudicators also expressed the opinion that several of the unsuccessful essays were of great value, and highly deserving of publication.

On opening the sealed communications, it was found that the writer of the essay to which the first prize had been awarded is Mr. Frederick Powell, of Newcastle, and the writer of the essay to which the second prize is awarded is the Rev. Dawson Burns, M.A., of London.

AWARD OF THE ADJUDICATORS.

WE, the undersigned, having been selected by the trustees of the late James Teare to act as adjudicators for the prizes left by him for the best essays on Temperance, unanimously agree that the first prize [of seventy guineas] be given to the writer of the essay bearing the title "Bacchus Dethroned."

We also agree that the second prize [of twenty guineas] be given to the writer of the essay having for its motto, "Hear me for my cause."

HENRY MUNROE, M.D., F.L.S.

CHARLES GARRETT.

JOHN KIRK.



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BACCHUS DETHRONED.

CHAPTER I.

THE GREAT NATIONAL CURSE.

PROP. I.—“*That the drinking-system, including the manufacture, sale, and use of Alcoholic liquors as beverages, is the greatest evil in our land.*”

“Poor race of men!
Dearly ye pay for your primal fall;
Some flowerets of Eden ye still inherit,
But the trail of the serpent is over them all!”

So spake the pitying spirit of Moore's *Paradise and the Peri*, as wandering o'er Egypt's land of wonders, she weepingly beheld the ravages of that terrible plague, which, sparing neither age, sex, nor rank, engulfed all in one common ruin.

We go forth, and, hovering as in vision, over the wide field of humanity, we also discern amid its sweet flowerets the serpent's trail, for we trace the ravages of a deadlier plague than ever desolated Egypt, one more fatal to life than that which slew her first-born sons—a plague which, coming down from remote ages, spares neither age, nor sex, nor class, and unlike that eastern pestilence, demoralizes and degrades while it destroys.

We propose here to trace the ravages of this terrible plague,—the drinking system of our land,—first upon the individual, then upon the home-life of the people, and finally upon the nation at large.

First let us trace its ravages upon the individual.

The vice of intemperance is a most disgusting and demoralizing one, and leads to every species of abomination and crime. Yet we are so sadly familiar with it, that we appear scarcely to realize its demoralizing and destructive character. Intemperance, however, is the most loathsome and ruinous of vices, and an intemperate man is the most pitiable spectacle upon which any thinking person can gaze.

There are many sad scenes in this world—scenes so sad as to cause the tear to roll down iron cheeks, and make even hearts of adamant feel; but none are half so sad as that of a poor degraded sot.

The drunkard is a *degraded man, intellectually*. Our Creator has endowed us with mental faculties, that we may work out the higher purposes of life, and fulfil our grand destiny. He has endowed us with judgment and understanding, that we may inquire into the causes of things, and by comparing one thing with another, arrive at truth. He has also endowed us with imagination and fancy, that we may, as it were, revel in a world of beauty of our own creation. He has endowed us with memory, that we may treasure up events and facts, and thus garnish our mind with mental wealth. Now intemperance obscures the judgment, and weakens the understanding, so that a man is unable to discover or to appreciate truth. It distorts the imagination, and fills the chambers of the soul with pictures obscene and foul. It perverts and paralyzes the memory, which instead of treasuring up useful knowledge, becomes a receptacle for the dregs of knowledge, and thus adds to the soul's pollution. Thus intellectually, the drunkard is a degraded man.

Man has also a *moral* constitution. There is conscience, that faithful monitor implanted in the human breast. When we attempt to do wrong, conscience says, "Beware! and think of the divine law and the consequences!" When we walk uprightly and do well, then we seem to hear her sweet voice crying, "Well done!" There is also that keen appreciation of the good, the beautiful, and the true, and those noble affections that so adorn and bless human nature. But intemperance hurls conscience from her lofty seat, and her voice ceases, or sounds unheeded; those noble sentiments of rectitude and purity are weakened, the kindly affections of the human breast become withered, whilst every evil passion and vile propensity are fostered into frightful development and ruinous exercise. Thus in his moral nature the drunkard is a degraded man.

Man has also a *physical* constitution, a *body*; which is indeed a noble structure, and fit tenement for the immortal principle that occupies it. How expressive the human countenance! Now glowing with bright intelligence and thought, now beaming with satisfaction and delight, and anon beclouded with sorrow and care. The body also upright, with brow turned to the sky,

as though indicating that we were designed for something nobler than a mere animal existence. But intemperance sadly disfigures and corrupts our frame. The countenance loses its fine expression, and, bloated and marred, becomes a terrible reflection of the ravages going on within that man's higher nature. The body is crushed earthward, but not with the weight of years; a terrible palsy seizes upon it, and stripped of beauty, symmetry, and strength, and corrupted by disease, it sinks prematurely into the drunkard's grave.

Thus intellectually, morally and physically, the drunkard is a degraded and brutalized man. Upon the altar of intemperance he sacrifices all that can make life beautiful and desirable, his manhood and his freedom, and he becomes a miserable slave, bound to the rock by the chain of his own vices, and lashed by the in-rolling waves of despair. While the intemperate man is a slave, the hand that has bound him is his own. His slavery is the result of a *voluntary* act, of which the frequent repetition has enthralled him. Not the less does the law of narcotism make him the slave to a lawless and uncontrollable passion, to gratify which, he is willing to sacrifice his health and honor, even self-respect and natural affection, and to quench for a time the bright light of reason. "What," says Dr. W. E. Channing, "is the great essential evil of intemperance? The reply is given, when I say that intemperance is the *voluntary extinction of reason*. The great evil is inward or spiritual. The intemperate man divests himself for a time of his rational and moral nature, casts from himself self-consciousness and self-command, brings on frenzy, and by repetition of this insanity, prostrates more and more his rational and moral powers. He sins immediately and directly against the rational nature, that divine principle which distinguishes between truth and falsehood, between right and wrong action, which distinguishes man from the brute. This is the essence of the vice, what constitutes its peculiar guilt and woe, and what should particularly impress and awaken those who are laboring for its suppression. All the other evils of intemperance are light compared with this, and almost all flow from this; and it is right, it is to be desired, that all other evils should be joined with and follow this. It is to be desired when a man lifts a suicidal arm against his higher life, when he quenches reason and conscience, that he and all others should receive solemn, startling warning of the greatness of his guilt; that terrible outward

calamities should bear witness to the inward ruin which he is working; that the handwriting of judgment and woe on his countenance, form, and whole condition, should declare what a fearful thing it is for a man, God's rational offspring, to renounce his reason and become a brute."

The drunkard is not only a degraded man, he is also a diseased man. This fact is often overlooked.

We must remember, however, that the terrible aspect of the drunkard, and all those repulsive crimes that render him an object of disgust and terror, flow from a disease, the power and horror of which none can know but those who suffer from it.

When we gaze upon the drunkard as a diseased and suffering man, he becomes an object, not of unmitigated contempt, but of profound commiseration. We feel almost inclined to forget his vices in our pity for his sorrows; and we long to tell him, that though we cannot tolerate his vice, we can and do sympathize with his weakness and pain, and desire to lend him a helping hand, in order to restore him to health and sobriety.

We say that the drunkard is a diseased man, and so, also, is the (so called) *moderate drinker*. The latter suffers exactly from the same disease as the former; there is no difference whatever in kind, only in degree. The moderate drinker has this disease in a mild form, and in him it shows itself in its earlier stages. The drunkard suffers from it in a severer form, and in its advanced stages. Where the moderate drinker now stands, boasting of his strength, and heedless of that disease which has already begun to work in his body, there once stood the drunkard, boasting likewise. Where the drunkard now lies, hopelessly enslaved, many moderate drinkers will assuredly lie in future years.

It has been computed that one-thirteenth of all moderate drinkers eventually *die* drunkards? How many then, think you, *become* drunkards? The moderate drinker, as he sips his ruby wine or foaming ale, thinks not how dangerous and fascinating is the enemy he is introducing within the citadel of life. He now boasts of his firmness of purpose and strength of resolve, and fancies that he is perfect master of the situation—that he can take a glass or leave it at his pleasure, and even pities those silly, weak fellows, who can't restrain their appetites, but are continually plunging into excess. But will he *always* be able to stand thus firm? Alas! experience warrants us in

declaring that a great many drinkers will not be able to do so; that one-thirteenth of them will find a drunkard's grave; and that perhaps two or three others will become drunkards. The danger, in fact, is greatest to those among them who are of a highly sensitive, or sociable nature, men full of generous sympathies and warm impulses. When a moderate drinker informs me that there is no fear of *his* becoming a drunkard; the reply is, that in such case it must be owing to the preventive operation of some powerful ruling passion, such as avarice, or to the absence of some physical and social qualities necessary to make him a drunkard. He may be of a heavy lymphatic temperament, and of a very even temper, subject to no nervous excitement, alternating with depression, on whom narcotics do not appear to act as upon other men. He can resist their action well, and it takes a large dose to affect him. Such persons do not readily become drunkards, but they are capable of becoming that which is quite as disgusting, though perhaps, not quite so dangerous; they can become *soakers*.

Now, here are four men before me, moderate drinkers, taken from the life.

A. is a coarse, brutal-fellow, whose only idea of happiness is the gratification of his passions. The higher joys of life he knows not, and, therefore, has no relish for them. His mental powers are uncultivated, and his moral nature is a barren wilderness. In fact, he is low mentally, low morally, but very strong in his animal nature.

B. is a very easy sort of a fellow, of even temper and heavy temperament. He eats well and sleeps well, and concerns himself little as to how things are going on around him. It takes a great deal to excite him, and not a little to depress him. His favorite adage is, "Come day, go day, God send Sunday."

C. is a fine thoughtful fellow, if anything, of a metaphysical turn of mind. He finds his pleasure in mathematics and philosophy. He is a man of strong common sense, and can take a common-sense view of things. Clouds to him are clouds, whether they be gray or gilded with all glorious hues. His mind is not tinged with romance, and though he may be able to appreciate good poetry, he is not of a poetic turn of mind. He is characterized by calm thought, soundness of judgment, and tameness of the imaginative faculty. In fact, he is of such stuff as mathematicians and savans are made of.

D. is a man combining in his temperament the nervous and sanguine elements. He possesses a lively fancy, a powerful imagination, and is the creature of romance and of poetic frenzy. He is full of generous sympathies and strong emotions, and delights to give vent to them in music and in song. He is strong in his social nature. To his happiness, company is a *SINE QUA NON*, for it is here he shines, and becomes the idol of society. He is not deficient in force of intellect; but the strength of his emotional nature, and of the imaginative faculty, makes him prone to extremes. He is a child of genius and of song, and is, in fact, of such stuff as poets are made of.

Now I ask, which of these four are most likely to fall and become drunkards? A. and D., of course; the other two are not so liable, and this is borne out by history and experience. Whilst the poets have erred and fallen, the philosophers have remained sober.

"The passionate heart of the poet,
It fires with folly and vice."

Hafiz, a favorite Persian poet, thus sings, "The roses have come, nor can anything afford so much pleasure as a goblet of wine. The enjoyments of life are vain; bring wine, for the trappings of the world are perishable."

The far-famed and musical Anacreon could sing,

"Tis better to lie drunk than dead."

And after spending a voluptuous life, he died at the age of seventy, choked by a grapestone in the act of drinking new wine.

Our modern poets also, for the most part, have erred, and fallen, and perished; many of the sweetest singers of modern times were victims of intemperance.

The philosophers, however, were sober men, and many of them were water-drinkers; and in this respect practically exemplified those precepts of sobriety and truth which they gave to the world. Witness Pythagoras, Socrates, Diogenes, Epicurus, and Seneca, among the ancients; and many of our modern philosophers have worthily emulated them. Of the great Locke it is said, "His diet was the same as other people's, except that he usually drank nothing but water; and he thought that his abstinence in this respect had preserved his life so long, although his condition was so weak."

The drunkard, we have said, is a diseased man. We will now

attempt to describe his disease, to mark its symptoms, and to trace its causes.

The drunkard's disease is known by different names, as, *Dipsomania* (from *dipso*, thirst, and *mania*, madness), thirst-madness; *Oinomania*, (from *oinos*, wine, and *mania*,) wine-madness; and *Methyomania*, a madness for drink.

The disease is that peculiar state of the nervous system brought on by the use of intoxicating liquor, giving rise to an irresistible craving for strong drink.

The diagnostic mark of the disease is, in fact, an irresistible propensity to swallow down large quantities of intoxicating drinks. This is indeed a true madness, a *vinomania*. In some persons it comes out in paroxysms, and is periodic; but in others it is chronic. The individual affected with *Periodic Oinomania*, abstains for weeks or months from all stimulants, and frequently loathes them for the same period. But by degrees he becomes uneasy, listless and depressed, feels incapable of application and restless, and at last begins to drink till he is intoxicated. He awakes from a restless sleep, seeks again a repetition of the intoxicating dose, and continues the same course for a week or two longer. Then a stage of apathy and depression follows, during which he feels a loathing for stimulants, is the prey of remorse, and bitterly regrets yielding to his malady. This is followed by fresh vigor, diligent application to business, and a determined resolution never again to give way. But, alas! sooner or later the paroxysm recurs, and the same scene is reënacted, till ultimately, unless the disease be checked, he falls a victim to the physical effects of intemperance,—becomes maniacal or imbecile, or affected with the form of the disease next to be mentioned.—See Dr. *Hutchinson*, cited in *Carpenter's Physiology of Temperance*, p. 38.

In *Chronic Oinomania*, "The patient is incessantly under the most overwhelming desire for stimulants. He will disregard every impediment, sacrifice comfort and reputation, withstand the claims of affection, consign his family to misery and disgrace, and deny himself the common necessities of life, to gratify his insane propensity. In the morning morose and fretful, dissatisfied with himself, and dissatisfied with all around him; weak and tremulous, incapable of any exertion either of mind or body, his first feeling is a desire for stimulants, with every fresh dose of which he recovers a certain degree of vigor, both of body and mind, till he feels comparatively comfortable. A few hours pass with-

out the craving being so strong; but it soon returns, and the patient drinks till intoxication is produced. Then succeed the restless sleep, the suffering, the comparative tranquillity, the excitement, and the state of insensibility; and unless absolutely secluded from all means of gratifying the propensity, the patient continues the same course till he dies or becomes imbecile. This is that fearful state portrayed by Charles Lamb, in which reason revisits the mind only during the transient period of incipient intoxication.

"It must be remarked, that in all these forms of the disease the patient is perfectly incapable of self-control; that he is impelled by an irresistible impulse to gratify his propensity; that while the paroxysm is on him, he is regardless of his health, his life, and all that can make life dear to him; that he is prone to dissipate his property, and easily becomes the prey of the designing; that in many cases he exhibits a propensity to commit homicide, or suicide. He is thus dangerous to himself and others; and, however responsible he may have been for bringing the disease on himself, his responsibility ceases as soon as he comes under the influence of the malady."—*Ibid.*

A predisposition to this disease, if not the disease itself, may be transmitted from parent to child, and thus all the horrors of the drunkard's lot may be handed down from one generation to another. Many drunkards have confessed to me that their fathers and grandfathers were drunkards, as well as many of their brothers and sisters.

The causes of this malady may be divided into the remote, the predisposing, the exciting, and the proximate.

The *remote causes* are:—The social drinking usages of society, —the legalized facilities for obtaining intoxicating liquor,—and a false estimate as to the nature and properties of strong drink.

The *predisposing causes* are:—Physical or mental exhaustion, however induced,—hemorrhage,—melancholia, and all diseases that leave an oppressed state of the nervous system.

The *exciting cause* is the actual use of intoxicating liquor.

The *proximate cause* of the mental malady, is that peculiar state of the nervous system which occasions an irresistible craving for strong drink; and this, in fact, is the disease itself.

Now the predisposing and remote causes may exist in full force, but if intoxicating liquor be abstained from, *Oinomania* cannot be induced.

Physical or nervous exhaustion, and the state of convalescence after fever, etc., may give rise to a craving for support, just as when the body has used up its last supply of food it craves for more, but this craving is not *specifically* for intoxicating liquor, unless, indeed, it has been administered with a liberal hand during the course of the previous disease. Such persons, we are aware, often fly to strong drink; but why? Because they believe it to contain that support, and to be capable of conferring that relief, which they need.

But no person ever suffered from *Oinomania* who did not, in the first place, use intoxicating liquor; and it is the so-called use of these liquors that produces this disease. What people generally term the abuse of strong drink is the effect of this disease. The use begets the abuse.

We cannot too strongly impress upon the mind of the reader this fact:—THAT IT IS OF THE NATURE OF INTOXICATING LIQUOR TO PRODUCE THE DISEASE JUST DESCRIBED. Hence all who drink them regularly, to any extent, even though it be strictly within the so-called bounds of moderation, must expect to suffer; indeed, there are very few moderate drinkers who do not suffer to a greater or less extent from this disease.

Anticipating for a moment a later argument, I here ask, Does not the nature of the disease clearly point out the remedy? That remedy is:

1st.—The removal of the remote causes; the social drinking usages of society;—the legalized facilities for obtaining intoxicating liquors,—and the prevailing ignorance in reference to their qualities.

2d.—By judicious treatment to meet the predisposing causes. Enjoin rest and quiet, and use nature's own stimulants, which are mostly of a hygienic character.

3d.—Abstain entirely from the exciting cause—Intoxicating Liquor.

4th.—Counteract the disease itself by a judicious course of treatment, that shall tend to soothe the nervous system, and to restore the stomach to its normal and healthy condition.

Having marked the operation of the drinking system upon the individual, let us now follow the inebriate to his home, and trace its operation upon the home-life.

What is home? It does not consist merely of four walls covered in from the sky by a roof; neither does it consist merely

of a certain number of rooms, however comfortably or splendidly furnished. Homes are not places merely devoted to the various processes of animo-vegetable life. People may vegetate in these places, but they do not live. They eat, drink, and sleep in them, but such processes do not realize our ideal of home. What, then, is home? It is that sacred spot where affections centre, and where domestic joy and purity abound. The domestic state is of divine origin, and a necessity of man's nature. It is that to which every young man, and every young woman, aspires. They seek congenial companionship, and a home where they may take shelter from the rude storms of life, and live and bask in the smiles of each other, and of the children deriving existence from them. Without home man is not perfect, neither is he happy. There are certain affections and sentiments which must lie dormant until called into exercise by the domestic state. Were man to attain to the age of Methuselah, there would still remain some chord unstrung, till rendered musical by the sweet influences of home. The sexes are constituted for the social state, and for the society of each other, and we possess affections which, if not exercised here, either shrivel up, or seek to attach themselves to unworthy objects.

"The heart, like a tendril, accustomed to cling,
Let it grow where it will, cannot flourish alone;
But will lean to the nearest and loveliest thing
It can twine with itself, and make closely its own."

The babe becomes a child, the child a youth, the youth a man; and during this progression from the cradle to maturity, the budding affections cluster around the sacred precincts of HOME; and when the man goes forth into the world, he carries the impression with him, and his noblest and purest thoughts become associated with his former home-life. A mother's tenderness, a sister's love, a brother's counsel—are things he can never forget.

The domestic state is designed for the training and perfecting of our whole nature—physical, moral, and intellectual. In this arrangement there is something truly beautiful; and that whether we behold it among the industrious classes, or those more favored by rank and fortune. Home is, in fact, a nursery where noble principles receive early development. *It is the heart of the social world.* Men are what their homes are; children are what their homes make them. The prosperity and greatness,

the stability and permanence, the strength and grandeur of a nation depend in great measure upon the purity and integrity of the domestic state. The general character of a nation is the aggregate of the special character of its home-life. Patriotism and love of home are like Siamese twins, and cannot be severed. When a nation's homes decay, that nation is in its decrepitude; the seeds of dissolution are already sown, and its ruin may be read in the downfall of empires.

A government, therefore, that authorizes any trade or institution tending to pollute the home-life of the people, and to weaken those strong attachments which ought ever to exist among the members of a family, is guilty of a suicidal policy, a policy opposed to the honor and prosperity of the nation. It is, in fact, a traitorous government, betraying, for the sake of a little apparent gain to the exchequer, the best interests of the country, and exposing the land of our fathers to future bankruptcy, demoralization, and ruin.

Can any one thing be named that tends so powerfully to destroy the purity of our home-life, and to weaken the tender attachments of nature, as this Drinking System? Let all other evil influences at work in our land be put together, they will not form an aggregate half so pernicious and destructive in this respect as the Drinking System. Strong drink sets husband against wife, and wife against husband; children against parents, and parents against children; so that a man's most terrible foes are those of his own household. The happiness, culture, repose, and purity of home vanish, and the home-life of the people becomes a scene of misery, strife, and pollution. There are thousands of such homes in our land. Our eyes have seen them, and our ears have heard their sounds of strife—homes blighted and cursed by **INTEMPERANCE**.

It is not the poverty of the home, neither is it the affliction of its inmates, that is to be so much deplored as that which adds pollution to poverty, and gives affliction its bitterness—viz.: Intemperance. This is the foul fiend that despoils home of all that can make it beautiful. Says Dr. W. E. Channing:—"Intemperance is to be pitied and abhorred for its own sake much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be those

miseries. We talk of his wife and children in rags. Let the rags continue, but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness, not vice, has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labor for their support, and of unwearied kindness has awakened; suppose them to know that his toils for their welfare had broken down his frame; suppose him able to say, 'We are poor in this world's goods, but rich in affection and religious trust. I am going from you, but I leave you to the Father of the fatherless, and to the widow's God.' Suppose this, and how changed those rags! How changed the cold, naked room! The heart's warmth can do much to withstand the winter's cold; and there is hope, there is honor in this virtuous indigence. What breaks the heart of the drunkard's wife? It is not that he is poor, but that he is a drunkard. Instead of that bloated face, now distorted with passion, now robbed of every gleam of intelligence, if the wife could look on an affectionate countenance, which had for years been the interpreter of a well-principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband whose touch is polluting, whose infirmities are the witnesses of his guilt, who has blighted all her hopes, who has proved false to the vow which made her his; it is such a husband who makes home a hell, not one whom toil and disease have cast on the care of wife and children." Still more sad, however, is the case when the intemperance is that of the wife and mother, or when both husband and wife alike give themselves up to this vice. Then are the children neglected, brought up in rags, and poverty, and ignorance; and should they escape the perils of infancy, which to them are increased ten-fold, they grow up to follow the vicious career of their parents, and, in their turn, to engender sorrow and strife. Such homes are, indeed, nurseries of vice; the unnatural parents driving forth their sons to beg and steal, or, worse still, selling at a tender age the virtue of their girls, in order to secure the means of gratifying an uncontrollable appetite.

From the home, pass to the NATION, and trace the ravages of the drinking system upon the NATIONAL LIFE.

A nation is the union of many homes, the people of which speak the same language, possess the same general characteristics, and have many interests in common—the whole being united

under one head or GOVERNMENT. It has also its laws, its great national institutions, its literature, its commercial relations with other lands, and a history of its own, pregnant with instruction.

A Nation, as an individual, should have noble purposes to accomplish, and a destiny to fulfil. This includes the protection of the people, the development of their resources, and through the union in council of their greatest intellects, the blessings of education, and of all the loftier forms of civilized life. A Nation, in fact, ought to be a blending and union of all the noblest traits that adorn our species. There is an ideal of a perfect nation, as well as of a perfect individual, and the world is struggling to attain it. The revolutions and changes going on among the nations are so many steps in this direction, and all, for the most part, so many expressions of those longings for that perfection of society, of which, ever and anon, we have inspiring glimpses.

Now, it is the prevailing opinion—an opinion based upon stern, grim facts, educed by careful inquiry, and confirmed by extensive observation, that intemperance is the great curse of this country, in comparison with which all other evils combined are as nothing; so that, were this one vice eradicated, we should attain to a state of unprecedented prosperity and greatness. It is acknowledged, even by our Statesmen, that intemperance is the incubus which oppresses the national life, and that to roll this away would be to set the nation free in a glorious path of progress.

Let us now consider more in detail the operations of the drinking system:

I.—*In its primary effect, Drunkenness.* The wild scenes of drunkenness and debauchery visible in our streets, especially on Saturday and Sunday nights, are a disgrace to us as a nation, and a mockery of our civilization. Yet these sights give but a very feeble glimpse of the real amount of intemperance. There are thousands of habitual drunkards in our midst, who are never seen reeling and brawling in our streets, and tens of thousands of occasional drunkards who are never to be found figuring in our Police Courts. The number of persons taken into custody for being “drunk and incapable,” or “drunk and disorderly,” gives no adequate idea of the real facts, since a very small proportion of drunkards are taken into custody. The simply drunken are rarely noticed, and if the “incapably” drunk has a friend with him to help him along, the policeman does not inter-

ferre; or if the man "riotously" drunk will only move on, after being perhaps repeatedly threatened, he also is allowed to escape. It is only when they are "dead drunk," and have no friend to look after them, or, when being "riotously drunk," they threaten to assault the constable, that they are taken into custody. Nevertheless, though the police returns are exceedingly defective, they are sufficiently imposing to give us some approximate idea of the vast extent of drunkenness.

During the six years, from 1858 to 1863, inclusive, there were taken up, in London alone, as "drunk and disorderly," 110,829; and in Liverpool, 45,917. In the whole country, in 1861, the number of persons committed for drunkenness was 82,196; in 1862, 94,908; and in 1863, 94,745. During the three years, 1866-67-68, in thirty-four English towns, by no means including the worst, out of a population of 999,042, there were proceeded against for drunkenness, 14,994 persons. In Birmingham, with a population of 295,955, the number of "drunk and disorderly" in 1868, was 2,310, or one in every 128. Of these, the number fined was 1,112, and the number committed, 658.

The number of drunkards in our midst is truly astonishing; every village, except the two or three thousand prohibitory villages, has its confirmed sots, and in our large towns we may reckon them by hundreds, even thousands, while the *occasional* drunkards are almost beyond computation. In fact, there is scarcely a family that has not suffered from the drunkenness of some of its members.

It has been computed that there are in the United Kingdom about 500,000 drunkards; that is, one drunkard to every sixty persons; or one to every twelve adults, male and female. Now we cannot wonder at this when we consider that we have in this country hundreds of breweries and distilleries, consuming annually above 63,000,000 bushels of grain, and converting it into above 21,000,000 gallons of gin and whisky, and above 600,000,000 gallons of beer; and that to retail all this out to the people, together with above 8,000,000 gallons of foreign spirits, and 15,000,000 gallons of wine, we have established in our midst 150,000 public houses and beer shops, including 2,000 refreshment houses selling wine and brandy, and some thousands of groceries, selling intoxicating liquors of all kinds, from Scotch whisky to orange wine and table beer. No wonder, either, that this evil of drunkenness is upon the increase,

especially among the *young*. From the report on intemperance of the Lower House of Convocation, of the Province of Canterbury, it appears that many children of tender years are addicted to this vice, as the following extracts will show:

No. 4.—“Ten or twelve years old. I caught a boy who works at the paper-mill staggering about the fields one day; he was drunk.”

No. 66.—“Lads of fourteen years of age may be seen, alas! on Saturday nights, after receiving their fortnightly pay from the works, in a state of intoxication.”

We have ourselves known many cases of confirmed drunkenness at the tender age of seventeen.

This vice, owing to Mr. Gladstone's measures, is also rapidly extending among the *women*, and thus our domestic life is menaced with great danger.

It is also upon the increase among the *men*. The consumption of intoxicating liquor has largely increased, and therefore drunkenness.

Archbishop Manning, in his speech at the Alliance Annual Meeting, held in the Free Trade Hall, Manchester, October 13th, 1868, made this statement:

“I affirm that drunkenness is on the increase, and I affirm it without hesitation. When examined, the other day, before the Committee of the House of Commons, I was told that high authorities—the public magistrates and others—had given counter evidence; I still persisted in that belief. The report of that Committee is now before us. We find there a large number of citations from the evidence of witnesses to show that drunkenness is not on the increase. I find only three who declared the conviction it *was* on the increase. Of those three, two of them will outweigh, in your judgment, a host of others—Captain Palin, of Manchester, and Major Greig, of Liverpool. I had the happiness, though I can add no weight, of being the third. Now, the ground on which the answer was made that police magistrates were the best and surest witnesses, was this—that the statistics showed that the number of commitments was either decreasing, or not. To this I answered, that which all of you are ready to answer, and as the committee of 1854 declared, that no official statistics we possess give sufficient information as to the extent of it. There are classes of drunkards that never fall into the hands of the police at all. The only class of whom the police take cognizance are those that are dangerously drunk, or helplessly drunk.

“Within the last two years, or eighteen months, offences have come to my knowledge committed by persons neither dangerously nor helplessly drunk. There was a miserable woman who returned home drunk, and

overlaid her unbaptized infant. There was a young husband, who, coming home in the morning drunk, seized his unhappy wife, and threw her out of the window on the stones beneath. Neither of these had fallen under the cognizance of the police, and these are instances that could be multiplied by hundreds. Therefore, I contend that the evidence of the police magistrates is no evidence at all, compared with that of physicians and clergymen, who meet with such cases every day."

Police Returns, defective as they notoriously are, however, sufficiently show that drunkenness is increasing. Take, for instance, the Manchester Police Returns, printed under direction of the Watch Committee.

The returns for the ten years from 1860 to 1869 inclusive are as follows:

Year.	Total proceeded against.		Indictable Offences.		Assaults.		Drunkenness.
1860	9,877	.....	1,369	.....	1,720	..... 2,329
1861	10,194	.....	1,576	.....	2,006	..... 2,284
1862	12,063	.....	1,688	.....	2,184	..... 3,373
1863	11,643	.....	1,736	.....	2,114	..... 3,206
1864	12,784	.....	1,407	.....	2,399	..... 3,587
1865	12,566	.....	1,394	.....	2,310	..... 3,679
1866	15,793	.....	1,335	.....	2,568	..... 5,631
1867	22,837	.....	1,484	.....	2,568	..... 9,742
1868	23,413	.....	1,404	.....	2,561	..... 9,540
1869	28,229	.....	1,397	.....	2,891	..... 11,461

"It thus appears," says the Chief Constable, "that the persons proceeded against during the year are nearly three times the number they were ten years ago. In these offences there is a considerable increase, drunkenness, however, showing most prominently. The persons arrested for this offence in 1860 gave 23 per cent. of the total persons proceeded against, which has increased to 40 per cent. during the past year. There are many other offences arising immediately out of drunkenness which cannot be classed under this head. Some idea of this may be gathered from the fact that 65 per cent. of the persons arrested were drunk when taken into custody. The increased demands upon the time of the police, which this offence occasions, materially interrupts that constant attention to their duties which is so necessary for the effectual protection of property."

The Police Returns for England and Wales, for the five years ending September 29th, 1868, show a very large per centage of

the total Summary Charges, under the heading—drunk and disorderly :

1863-4	.....	100,067	.....	23 per cent.
1864-5	.....	105,810	.....	23 “
1865-6	.....	104,368	.....	22 “
1866-7	.....	100,357	.....	21 “
1867-8	.....	111,465	.....	23 “

In 1867-8, we find a much larger number of drunk and disorderly cases than in the preceding year.

In 1867-8, the number of cases proceeded against summarily, were 490,752, and the convictions were 347,458; of males 288,177, of females 59,341. The cases proceeded against were more by 16,087 than those of 1866-7; the convictions were 12,099 more, and the *proportion of female cases was greater*. The convictions were followed by 215,174 fines, and 87,364 terms of imprisonment varying from fourteen days to above six months. The cases of assault were 92,978, of which 2,690 were “aggravated assaults on women and children.” The cases of “drunk and disorderly” were 111,465, making, with the assaults, a total of 204,443, or 42 per cent. of the whole number, in almost the whole of which strong drink was the *instigating cause* of the offence.

There are certain seasons, as at an election, at Christmas, and the New-Year, when intemperance marshals her forces, and then wild anarchy and disgusting debauchery spread over the land. The Right Hon. John Bright, M.P., when addressing his constituents at Birmingham, at his reelection on the 21st December 1869, said:—“We have had tumult in scores of boroughs. Those twin demons, discord and drink, have run riot in the streets of many of our towns. And amongst the poorer classes of voters, there can be no doubt that there has been bribery to a great extent. There has been treating to a still greater extent. . . . The whole picture, as I surveyed it from day to day in the newspaper reports, was one really frightful and horrible. I think it was humiliating to us to a very great degree, and that every one of us should ask himself whether it is possible to find a remedy?” The remedy proposed by the Right Honorable gentleman was to close the public-houses during an election.

II.—*As producing disease and premature death.*

As a class, drunkards are short lived. “No Life Insurance Office will accept an insurance on an individual whose habits are known to be intemperate; and if it be discovered, after his death,

that he has been accustomed to the excessive use of alcoholic liquors, contrary to his statement in his proposal for insurance, the policy is declared void. And it is, doubtless, owing in part to the superior sobriety of the great bulk of insurers over that of the average of the population, that a lower rate of mortality presents itself amongst them, than that which might be expected according to the calculations founded on the entire mortality of the country—to the great profit of the office. Thus at the age of forty years, the annual rate of mortality among the whole population of England is about 13 per 1000; whilst among the lives insured in Life Offices, it is about 11 per 1000; and in those insured in Friendly Societies, it is about 10 per 1000."

—*Dr. Carpenter; Physiology of Temperance, p. 79.*

"It has been ascertained that in men peculiarly exposed to the temptation of drinking, the mortality before thirty-five years of age is twice as great as in men following similar occupations, but less liable to fall into this fatal habit. It has also been shown that the rate of mortality among persons addicted to intemperance is more than three times as great as among the population at large. At the earlier periods of life the disproportion is still greater, being five times as great between twenty and thirty years of age, and four times as great between thirty and fifty. The annual destruction of life among persons of decidedly intemperate habits has been estimated at upwards of 3000 males and nearly 700 females, in a population of nearly 54,000 males, and upwards of 11,000 females addicted to intemperance. [That is, of males the death-rate is 55 per 1000 per annum, and of females 63 per 1000 per annum, while the general death-rate of the whole country and at all ages, is only 23 per 1000.] The greater number of these deaths are due to delirium tremens and diseases of the brain, and to dropsical affections supervening on diseases of the liver and kidneys."—*Hooper's Physician's Vade Mecum, 6th ed., 1858, by W. A. Guy, M.D.*

"An intemperate person of twenty years of age, has a probability of life extending to 15.6 years; one of thirty years of age, to 13.8 years; and one of forty years, to 11.6 years; while a person of the general population of the country would have a like probability of living 44.2, 36.5, and 28.8 years respectively. Some curious results were shown in the influence of the different kinds of drinks on the duration of life: beer-drinkers averaging 21.7 years; spirit drinkers 16.7 years; and those who drink both

beer and spirits indiscriminately 16.1 years. These results, however, were not more curious than those connected with the different classes of persons. The average duration of life, after the commencement of intemperate habits, among mechanics and laboring men, was 18 years; among traders, dealers, and mechanics, 17 years; among professional men and gentlemen, 15 years; and among females, 14 years only."—*Carpenter's Physiology of Temperance*, p. 76.

It appears then, that drinkers shorten their lives just in proportion to their means for gratifying their inordinate passion. Professional men, gentlemen, and females, on account of their larger means, are able to obtain more *drink* than the mechanic or laboring man, and consequently they die earlier. The above calculations are based upon those of the eminent actuary, Mr. Neison.

Those engaged in the **TRAFFIC** being very much addicted to drink are, as a class, short-lived. In the supplement to the Twenty-fifth Annual Report of the Registrar-General, there is a table of the mortality of persons engaged in different occupations.

The following extracts from that table give the annual mortality per cent. of males at different ages :

	Ages.	Ages.	Ages.	Ages.
	25 to 35	35 to 45	45 to 55	55 to 65
Farmers and Graziers, . . .	·877	... 1·244	... 2·307	... 5·730
Grocers,	·923	... 1·280	... 2·053	... 4·334
Carpenters,	·980	... 1·542	... 2·803	... 6·951
Shoemakers,	1·113	... 1·577	... 3·024	... 6·911
Laborers,	·997	... 1·398	... 2·617	... 5·949
Inn and Hotel Keepers, Pub- licans, Beer-sellers, Wine and Spirit Merchants, }	1·912	... 2·793	... 4·105	... 7·446
All England,	1·228	... 1·767	... 3·110	... 6·225

Thus the mortality of persons in the liquor traffic, from twenty-five years of age to forty-five, is *twice as great* as it is with farmers or graziers, and much more at all ages than it is with farmers, carpenters, shoemakers, laborers, and the males of all England. The high rate of mortality of brewers' draymen, pot-boys, and publicans is proverbial. The death-rate per 1000, of persons between the age of thirty and forty, engaged in different occupations, is as follows :

Tradesmen, 16 per 1000 ; footmen, 18 ; laborers, 18 ; licensed

victuallers, 20; pot-boys, 29; draymen, 39.—*Journal of Statistical Society*, vol. iv., p. 4.

Drunkards are also far more liable to accidents than other people. In fact, a large proportion of severe accident cases in our hospitals have their origin here. Very frequently the lives of other people are not merely jeopardized, but actually sacrificed through the carelessness and recklessness of drunkards. A collision takes place upon a railway, and many passengers are injured and killed; negligence on the part of the driver or some of the officials, caused by the glass of ale blunting their perceptive powers, and rendering them reckless, is discovered to be the cause. A ship founders at sea, and nearly all hands perish; the drunkenness of the captain and seamen has occasioned the sad catastrophe. The drunkard's wife and children are slowly murdered by continued neglect and want, till at last they too swell the sad catalogue of the slain through drink.

If a drunkard's life is only worth ten years, then nearly 50,000 persons must perish prematurely every year, from intemperance. I am, however, convinced for myself that this calculation is below the mark; and that, if we compute the deaths occasioned *indirectly* by intemperance, and by drinking short of what is called drunkenness, the number will approach much nearer 70,000 per annum.

If we put down the number of this class of drinkers, not drunkards, at 4,000,000, and compute the death-rate among them in excess of those who don't drink at only eight per 1000, per annum, this will give us 32,000 deaths justly chargeable upon the use of intoxicating liquor.

In our large towns more than one-half of the infant population die before the end of the fifth year. Now we can prove that the lives of thousands of these little ones are cruelly sacrificed through the intemperate habits of their parents. During the year 1865, 145 inquests was held in Liverpool alone, on infants overlaid or smothered by their mothers; these cases chiefly occurred on Saturday and Sunday nights; thus proving that intemperance was the cause. Then too, thousands of infants perish annually from cruel neglect and deficient nourishment, all arising from the intemperance of mothers.

The annual number of births in the United Kingdom is about 700,000. Now of this number one-fourth, or 175,000, will die in the course of the first year. We may, with safety, put down 10

per cent. of the whole, *i. e.* 17,500, as occasioned by neglect, &c., owing to the drunken habits of parents. The Registrar General informs us that 200,000 persons perish annually in the United Kingdom from *avoidable disease*. How many of these must have their origin in intemperance, or be aggravated by it?

But we have yet to compute the deaths resulting from the negligence of those occupying responsible situations. Patients, who might otherwise have recovered, sacrificed through the drunkenness of doctors; the excessive rate of mortality occurring in certain diseases from the alcoholic treatment; deaths by sea and by rail, through the drunkenness of ship's officers and crews, and of railway officials.

Says Mr. Wakely, Coroner for Middlesex: "I have seen so much of the evil effects of gin that I am inclined to become a Teetotaler. Gin is the best friend I have; it causes me to have annually 1,000 more inquests than I otherwise should hold; and I have reason to believe that from 10,000 to 15,000 persons die in this metropolis annually from the effects of gin, upon whom *no* inquests are held." The inquests for the year ending September 29th, 1868, numbered 24,774; on males, 17,476; on females, 7,298. In 320 cases, thirteen in the thousand, the verdict of "excessive drinking" was returned. Among the other verdicts were 261 of murder, 235 of manslaughter, 1,546 of suicide, 11,033 of accidental death, 2,824 of found dead, while 8,094 are ascribed to causes unnamed. In 1866-7 the inquests were 24,648, at a cost to the nation of £76,520 2s. 7d. Fully three-fourths of the above may be charged upon the drinking system of the nation. And then, too, the amount and variety of disease produced by this drinking system are most horrible to contemplate. Indeed, none can have any idea, save those who have paid special attention to the subject, of the vast amount of disease occasioned by the use of intoxicating liquor.

Dr. Trotter enumerates twenty-eight diseases arising from intoxicating drinks, viz: "Apoplexy, epilepsy, hysterics, convulsions, fearful dreams, gastritis, enteritis, ophthalmia, carbuncle, hepatitis, gout, scirrhus of the bowels, fatal obstruction of the lacteals, jaundice, indigestion, dropsy, tabes, syncope, diabetes, lock-jaw, palsy, ulcers, madness, idiocy, melancholy, impotency, premature old age, and diseases of infants during suckling.

Dr. Carpenter thus enumerates the diseases induced by alcoholic excess:

1. *Diseases of the Nervous System.*—Delirium ebriosum (drunken madness), delirium tremens, insanity, oinomania, mental debility in offspring, inflammatory diseases of the brain, apoplexy, paralysis, epilepsy, criminal conduct [including—suicidal mania, homicidal mania, *pyromania* (an uncontrollable desire to commit acts of incendiarism), *kleptomania* (an uncontrollable desire to steal), and *erotomania* (an irrepressible desire to gratify the sexual passion).]

2. *Diseases of the Alimentary Canal.*—Irritation and inflammation of the mucous membrane of the stomach, inflammatory gastric dyspepsia, disorders of intestinal mucous membrane.

3. *Diseases of the Liver.*—Congestion, acute and chronic inflammation, atrophy, (wasting), hypertrophy (enlargement), hob nailed liver.

4. *Diseases of the Kidneys.*—Albuminurea, or Bright's Disease.

5. *Diseases of the Skin.*—Carbuncle, boils, erysipelas, acne, psora, ebriosum (Drunkard's Itch.)

6. *General Disorders of Nutrition.*—Tendency to the deposition of fat, diminished power of sustaining injuries, liability to epidemic diseases, gout and rheumatism, diseases of heart and arteries.

Here, then, we have a catalogue of the most terrible diseases that can afflict mankind, all of them induced by the use of alcoholic liquors, and some of them never occurring except in those who drink.

Two of the above-named diseases call for special attention, both on account of the sufferings they inflict, and the frequency of their occurrence, viz: Insanity and Delirium Tremens.

We have in our public asylums about 50,000 insane and idiotic persons; and according to Lord Shaftesbury, six-tenths are produced by drink. He says:—"Here I speak of my own knowledge and experience, for having acted as Commissioner of Lunacy for the last twenty years, and as Chairman of the Commission during sixteen years, and having had therefore the whole of the business under my personal observation and care; having made inquiries into the matter, and having fortified them by inquiries in America, which have confirmed the inquiries made in this country—the result is, that *fully six-tenths* of all the cases of insanity to be found in these realms and in America arise from no other cause than from habits of intemperance in which the people have indulged."

"The number of deranged people in a country corresponds very closely with the amount of strong drink they consume. Till the introduction of fire-water among the American Indians, insanity was unknown. In Cairo, comparatively teetotal, there is one insane person to every 30,714 of the inhabitants. In Spain, comparatively sober, the consumption of alcohol being only one gallon per head per annum, there is one insane person in every 7,181. In Normandy, consuming two gallons of alcohol per head per annum, one in every 700. In Norway, consuming two gallons, one in every 551. In England, consuming two and a half gallons, the proportion is one in every 430 of the inhabitants.* The amount of idiocy transmitted from drunken parents to their offspring is truly deplorable. Dr. Howe, in his celebrated Report on Idiocy, states that out of 300 idiots whose history he could learn, 145 had free, habitual drinkers for parents. A Viennese physician, Dr. Bernacki, now of New York, told the writer that he had in youth a friend, a doctor to one of the Austrian regiments, who possessed the finest intellectual endowments and moral character at the time of his marriage. His first son was a noble, healthy fellow. But the appetite for drink had been engendered, and the father went from bad to worse. He had five children, but of these one was imbecile, and all the rest absolutely idiotic."—See Dr. Lees' *Prize Essay on the Liquor Traffic*, p. 199.

Of the terrible disease, *delirium tremens*, there died in the three years, 1858-59-60, 1,426 persons. In 1867, there died 369 from the same cause. During the four years, 1864-65-66-67, the deaths from alcoholism, inclusive of *delirium tremens*, are put down at 3,784. The proportional number of deaths from alcoholism, in each of the years, 1858-67 to 1,000,000 of population, was 37, 46, 39, 33, 35, 41, 52, 50, 44, and 35 respectively. In these ten years, the deaths registered amounted to 8,370—viz: from intemperance, 3,527; and from *delirium tremens*, 4,843.

"Drink has the characteristic of predisposing to attacks of disease, and preparing the way for the winged pestilence. Let an epidemic appear in our midst, drunkards are its earliest victims, and its ravages are most desolating in those districts where drinking prevails. Dr. Anderson, of Glasgow, states as the results of

* In Scotland, in 1867, it was one in every 480; in Ireland one in 630. Pauper lunatics in Asylums, overlooked by Commissioners, now number 43,000. Of all classes we have 50,000, including 28,717 females.—Ed.

his experience in the treatment of 225 patients in the epidemic of 1848-9:—"I have found the use of the alcoholic drinks to be the most powerful predisposing cause of malignant cholera with which I am acquainted. So strong is my opinion on this point, that were I one of the authorities, and had the power, I would placard every spirit shop in town with large bills, containing the words, CHOLERA SOLD HERE.' The mortality of those who were represented to him as having been previously of temperate habits, averaged 19.2 per cent.; whilst among the habitually intemperate it rose to the enormous proportion of 91.2 per cent. One of the most respectable and extensive spirit dealers in High Street, Glasgow, is stated to have said that 'the cholera has cut off at least one-half of my customers.' During the epidemic of 1832, it was noticed in Montreal, where 12,000 cases occurred, that 'not a drunkard who was attacked has recovered, and almost all the other victims were moderate drinkers.' In Warsaw it was found that 90 per cent. of those who died of the cholera had been in the habit of drinking ardent spirits to excess; and at Tiflis, in Russia, a town of 20,000 inhabitants, every drunkard is said to have been carried off by the disease."—*See Dr. Lees's Prize Essay.*

Evidence to the same effect is furnished by the marked increase in the number of cholera cases which have occurred, when occasions or seasons of festivity have induced unusual excesses during its prevalence. "Thus at Glasgow in 1832, the jubilee held to celebrate the passing of the reform bill occasioned a new and very fatal outbreak of the disease which was previously almost extinct; and at Gateshead, the week following Christmas-day was signalized by a most terrible fatality, which was obviously attributable to the drunkenness that prevailed in the town, one of the worst streets of which was said to be swept of confirmed drunkards, from one end to the other, with very few exceptions. The influence of alcoholic excesses was scarcely less strongly marked in Glasgow, during the second epidemic; a great increase in mortality from cholera taking place during and after the New Year festivities."—*Carpenter, Phys. of Temperance.*

Says Robert Martin, M.D., Warrington: "In 1861-2 there was an enormous increase of places for the sale of liquor in Liverpool, and a corresponding increase in drunkenness. At the same time, trade was very bad, so that there was a fearful amount of destitution. Typhus burst forth, and for four years raged as an

epidemic. In 1866, the magistrates, seeing the terrible blunder which had been made, reversed their policy, put an end to the experiment which they prepared the public for in 1861, and put in force in 1862; from the greatest laxity they swung round to the most rigid control. The result was that the death-rate, which had been going up year after year, was suddenly arrested. *Intemperance was diminished and disease and death diminished also.* Liverpool lost, or rather escaped from, the terrible pre-eminence which for years it had maintained on the Registrar-General's black list." An outbreak of cholera occurred in Liverpool in 1866. The first victim was an Irishwoman; her death took place on Sunday night, July 1st, and the body was "waked" amidst a scene of shocking drunkenness until Tuesday. Dr. Trench, the medical officer of health, visited the scene on the Monday, and found the corpse surrounded by persons who were indulging in "drunken and profane ribaldry." He says, "When I again visited on Tuesday morning, to try either by threats or persuasions to hasten the funeral, I found the whole place reeking with tobacco smoke, and with the loathsome and disgusting emanations of drunken and unwashed bacchanals. The three houses (in the court) were crammed with men, women, and children, while drunken women squatted thickly on the flags before the open door of the crowded room where the corpse lay. . . . Before the period of a week had passed, John Boyle, the husband of the woman, was also amongst the dead, and *before the end of July forty-eight persons had died from cholera within a radius of 150 yards from the court*, which had been the scene of the ill-timed revelry. The commencement of the epidemic dates from the period and place of Mrs. Boyle's death."

III.—*As to the extent of Crime produced by the Drinking system.*

A crime is an offence against society or a violation of those just and beneficent laws enacted for its regulation and benefit.

The number of habitual criminals in the United Kingdom has been computed at 140,000, or one in every 214 of the population; besides an innumerable array of occasional criminals, costing the nation to maintain and look after, about £6,000,000 per annum.

Now, it can be proven from the concurrent testimony of all having to deal with our criminal class, that from three-fourths to eight-ninths of their number are the product of drinking. It is a very rare thing, indeed, to see a teetotaler figuring as a

criminal in a police court, or languishing in a jail. Mr. Simons, governor of the Canterbury prison, thus writes :

"The number of prisoners who have been committed to the prison with which I have been connected during the last 15 years amounts to 22,000. Among them I have come in contact with ministers of the gospel, numbers of persons who were once members of Christian Churches, as also children of pious parents; but *I never met with a prisoner being a teetotaler*. From the experience I have had, I calculate that from 90 to 92 per cent. of all crimes are committed through taking intoxicating drinks, in a direct or indirect manner."

The Rev. W. Caine, M. A., late Chaplain of the Salford Hundred jail, in his report to the General Quarter Sessions in 1861, states:—"I now proceed to lay before you an analysis of the previous lives of 1,000 prisoners out of the 1,500 into whose antecedents I have carefully inquired. Of the 1,000, the number of females is 296, and of males 704.

"I am grieved to be obliged to tell you that of the 296 females, 165 confessed that they are drunkards, and 54 of them have drunkards as their husbands. Of the 704 males 480 admitted that they are drunkards, and many of these are not yet 20 years of age. I have learnt in prison that boys of 13 and 14 years are drunkards. How many of the other 355 may be in the same condition, I could not discover, for many prisoners, like the majority outside, have very strange ideas as to what constitutes drunkenness; they think they are not drunkards unless they are constantly or very frequently drunk. The sooner this fearful mistake is corrected amongst all classes of the community, the better it will be for our country. What would be the state of society if all other vices and crimes were looked upon with as much indifference as is drunkenness—the parent of so many of the other crimes."

The amount of crime is very closely regulated by the quantity of intoxicating liquor consumed. Diminished consumption showing a decrease in crime; increased consumption an increase.

During the seven years between 1812 and 1818, both inclusive, the annual consumption of British spirits in England and Wales was 5,000,000 gallons, and the annual average number of prisoners committed for trial was 11,305. During the seven years between 1826 and 1832, the annual average consumption had risen to nearly 9,000,000 gallons, and the annual average commitments to 21,796, both items almost double; while from 1812 to 1832, the population had increased only about one-third. The amount of crime then is not so much measured by the increase of population, as by the increase in the consumption of intoxicating liquor.

During the four years succeeding 1820, the consumption of

spirits in England and Wales amounted to 27,000,000 gallons, the number of licenses granted was 351,647, and the number of criminals committed for trial was 61,260. In the four years ending 1828, the consumption had increased to 42,000,000 gallons, the number of licenses granted being 374,794, and the number of committals rose to 78,345. In the next four years ending 1832, the amount of spirits consumed was 48,000,000, the number of licenses 468,438, when the number of commitments increased to 91,366.

Thus during the eight years from 1824 to 1832, the committals had increased 30,000, or 50 per cent., and the consumption of spirits increasing in the same time 77 per cent., with a very decided increase also in the consumption of beer, while during the three periods, the licenses had increased from 351,647 to 468,438, being an increase of 116,794.

"In Scotland, in 1823, the whole consumption of intoxicating liquors amounted to 2,300,000 gallons; in 1837 to 6,776,715 gallons. In the meantime crime increased 400 per cent., fever 1,600 per cent., death 300 per cent., and the chances of human life diminished 44 per cent."—*Dr. Nott's Lectures*, p. 25.

In Ireland when the distilleries were stopped (1808) crime decreased amazingly. Again, when in 1810 they recommenced operations, the commitments increased nearly four-fold.

In 1840, owing to the Great Temperance Agitation conducted by Father Mathew, the public-houses within the police bounds of Dublin had lessened by 237, and the prisoners in the Richmond Bridewell, which had numbered 136 on the 1st September, 1839, were reduced to 23, or one-sixth in November, 1840. In consequence of 100 cells being empty in the Bridewell, the Smithfield prison was closed.

Lord Morpeth, when Secretary for Ireland, gave the following statistics in a speech on the condition of Ireland, delivered after a public dinner in Dublin. Of cases of murder, assault with attempt to murder, outrageous offence against the person, aggravated assault, cutting and maiming, there were in

1837	.....	12,096	.....	1839	.....	1,097
1838	....	11,058	.....	1840	.....	173

It further appears that the number of persons charged with murder within the police boundaries of Dublin, was in

1838	.....	14	.....	1840	.....	2
1839	.....	4	.....	1841	.....	1

From 1838 the Temperance Agitation had been going on, and on the 10th October, Father Mathew had inscribed in his roll of teetotalers upwards of 2,500,000 names. The consumption of spirits for the year 1840 (ending 5th January 1841), had fallen, in round numbers, to 7,000,000 gallons; whereas in 1838 it was 12,000,000 gallons. Hence the falling off in the calendar."—*Teetotaler's Companion*, p. 385-6.

Now, whilst a very large proportion of crimes in general, flows from the use of intoxicating liquor, crimes of violence, suicides, and prostitution, have almost their *sole* cause here.

Judge Wightman, in his address to the Grand Jury, at the Crown Court, Liverpool, in August, 1846, said, "Of ninety-two persons whose names were on the calendar, six were charged with wilful murder, twelve with manslaughter, thirteen with malicious injury to the person, sixteen with burglary, and eight with highway robbery, accompanied with violence to the person. He found from a perusal of the depositions, one unfailing cause of four-fifths of these crimes was, as it was in every other, the besetting sin of drunkenness. **IN ALMOST ALL THE CASES OF PERSONAL VIOLENCE AND INJURY, THE SCENE WAS A PUBLIC-HOUSE OR A BEER-SHOP.**"

It is when men's passions are excited, and their better natures blunted by strong drink, that they commit these terrible crimes, and shed the blood of their fellows. These crimes of violence and bloodshed flow, indeed, from that terrible homicidal mania induced by the use of intoxicating liquors.

Take, for instance, the confession of Dr. Pritchard, of Glasgow, executed for the murder, by poison, of his wife and mother-in-law. In his first confession to the prison authorities he states:

"Mrs. Pritchard was much better immediately after her mother's death, but subsequently became exhausted from want of sleep. I accounted for this by the shock produced by her mother's death, and, hardly knowing how to act, at her own request, I gave her chloroform. It was about midnight: Mary McLeod was in the room, and in an evil moment,—being, besides, **SOMEWHAT EXCITED BY WHISKY**,—I yielded to the temptation to give her sufficient to cause death; **WHICH I DID.**" In his second confession he says:

"I, Edward William Pritchard, in the full possession of all my senses, and understanding the awful position in which I am placed, do make free and open confession that the sentence pronounced upon me is just:

that I am guilty of the death of my mother-in-law, Mrs. Taylor, and of my wife, Mary Jane Pritchard; that I can assign no motive for the conduct which actuated me beyond a species of terrible madness and the USE OF ARDENT SPIRITS."

From alcohol instigating the murder of others, go to alcohol prompting to suicide.—What a dark, hopeless crime is this of self-murder! A man rushing, blood-stained and unbidden, into the awful presence of his Judge. How black must be the despair, how wild the anguish, of those who thus throw wantonly away, Heaven's choicest gift of life. In London alone, 500 cases of suicide occur annually. In 1868, there perished by self-murder in the United Kingdom, 1,546 persons. Yes! 1,546 weary of life, and heedless of the unseen future, in the intensity of their misery and the terrible frenzy of their minds, put a sudden end to their earthly existence. "In France, in 1841, out of 2,814 cases of suicide, 185 are EXPRESSLY said to have committed the fatal act either while drunk, or after drinking. This shows drunkenness even there, to be THE MOST FREQUENT OF THE KNOWN CAUSES OF SUICIDE, with the exception of domestic grief and physical pain. Probe these again, to THEIR CAUSES, and drink takes first rank. People confound motives with causes.—A man destroys himself under a certain NOTION or IMPRESSION—that is insanity—but, perhaps drink is the cause.

Of 38 cases of SUICIDE carefully reported at Aberdeen, the assigned causes were insanity, disappointed love, and family quarrels (vexation); but it is added that twenty were INTOXICATED *before* the act, and seventeen were *habitual* drunkards."—*Dr. Lees's Prize Essay*, p. 202.

Take the *Social Evil*, of which strong drink is the fruitful cause, and the public-house its main support, for drink both originates and sustains it. Public-houses and brothels are not only intimately related, but in a great many instances, identical. It has been ascertained that in England and Wales there are 2,123 public-houses, and 2,034 beer-shops, used as brothels. The Society for the Protection of Females informs us that there are twenty-nine public-houses in Newcastle-on-Tyne, where private rooms are kept for thirty-three women of loose character.

In London, with its more than 3,000,000 inhabitants, there are now above 10,000 women of this class.

According to the First Report of the Constabulary Force Commissioners (1839), there were in London, 6,371 prostitutes,

to a population of 1,516,593, or 1 in 237; in Bath 393 to a population of 59,000, or 1 in 150; in Hull 418 to a population of 60,000, or 1 in 143; in Newcastle-on-Tyne 451 to a population of 55,000, or 1 in 121; in Bristol 1,267 to a population of 110,000, or 1 in 86; in Liverpool 3,600 to a population of 213,000, or 1 in 59. The average proportion of the whole is 1 prostitute to every 132 of the population. Reckoning the number of adult females as one-sixth of the whole population, this gives us 1 prostitute to every supposed 22 virtuous women.

It has been computed that the average duration of life of this class is from 4 to 10 years; half-way between the two extremes gives an average of 7 years. Now the social evil has not diminished; in fact, it has grown with our growth, or rather with the growth of the liquor traffic. At the present time there are, plying their deadly trade in all our large centres of population, about 90,000 prostitutes. And the bulk of these pass away in seven years—and how? Some perish by their own rash hands; others perish forlorn and forsaken, a mass of loathsome disease; and yet their number is not diminished; other 90,000 are found to have taken their place, to pass through the same brief and blighted career, and in their turn to meet the same sad end.

As we gaze upon this diseased and degraded sisterhood—many of them still lovely amid their ruin, we are led to inquire, Whence come they? And the answer is too clear to be mistaken. They are, for the most part, the product of our Ruinous Drink System. It is in the public-house that many of them receive their first taint. The social glass blunts their moral perceptions, and throws them off their guard, and thus they become an easy prey to the wiles of the seducer. Thousands of them come from their sweet country households, in all their health and beauty, blooming as the heather upon their native hills, or the roses that adorn the walls of their cottage homes. Led astray through the terrible agency of strong drink, they flock to our large towns, and there commence their sad career. To drown the pangs of conscience, the bitterness of remorse, and the deep sense of shame, they fly to strong drink, and thus become confirmed in vice. In a very short time, a few months in some, a few years in others, their bloom and beauty fade, and they become either bloated and blaspheming monsters, with every womanly attribute eradicated, or poor emaciated and diseased outcasts, homeless and hopeless.

The Publicans, as a class, are notorious violators of law. Few

of them indeed comply with the conditions of their licenses; and, what is worse, the magistrates, by the tolerant manner in which they treat these offences, providing they do not affect the revenue, connive at them, and are thus partakers of publicans' transgressions.

The law, too, is as lax as well as its administrators. An important Publican Appeal case was heard at Durham Quarter Sessions, on Wednesday, January 5th, 1870. Mr. William Campbell, the landlord of a public-house near the Market-Place, South Shields, had appealed against the decision of the Mayor of South Shields and Mr. Alderman James, before whom he had been summoned for allowing drunken and disorderly conduct in his house, and was convicted and fined. The evidence went to show that men were drunk when served with drink; that one of them had been refused drink in another public-house, and that they were disorderly in the house; but what was the decision of the magistrates? Mr. Meynell (one of the magistrates) submitted that there was no case. The appellant was convicted of "*knowingly* allowing drunken and disorderly conduct in his house," but by the evidence called on behalf of the respondent, it was shown that no *directly* disorderly conduct took place. Mr. Wharton (another magistrate) wished to look into the particular wording of the Act of Parliament. Mr. Meynell said the publican must "*knowingly and wilfully*" allow drunkenness in his house before he could be convicted. If a person entered a public-house who had had drink, and stood quietly at the bar, how was the person serving him to know that he was drunk? Mr. Wharton (having looked over the law with the other magistrates) said the magistrates did not think that the evidence showed that the defendant had knowingly and wilfully allowed such drunken and disorderly conduct in his house, and they therefore quashed the conviction. Hence it is almost impossible to convict in offences of this kind, because however drunken and disorderly people may be in a public house, it cannot be proven that such drunken and disorderly conduct is "*knowingly and wilfully* allowed!"

During the three years ending September 29th, 1866-7-8, the number of public-houses and beer-shops proceeded against, and fined, and the number of licenses withdrawn in a certain number of towns in England, excluding some of the most notorious, as Liverpool, Manchester, and Hull, was as follows:

Of 33 towns with a population of 9,990,921, the average number

of public-houses and beer-shops, for each year, was 4,583 public-houses, and 3,112 beer-shops. The average number proceeded against each year was 396 public-houses, and 606 beer-shops. The average number fined was of public-houses 319, of beer-shops 487. The average number deprived of license was of public-houses 17, of beer-shops one, in the course of three years, viz: at Newcastle-under Lyne.

Here, then, we have a large number of offences committed against the License Act, a large number of fines, but very few licenses suspended, showing at once the criminality of the traffickers, and the leniency of the magistrates.

IV.—*The Drinking System is the cause of pauperism.*

In the United Kingdom there are nearly $1\frac{1}{2}$ million of paupers, or one in twenty of the entire population. To maintain these we have to pay annually in poor rates about £10,000,000.

In London alone, containing a population of $3\frac{1}{2}$ millions, there are 300,000 persons in receipt of parochial relief, being only a trifle short of 1 in 10 of the population.

Mr. Duncan McLaren, M. P. for Edinburgh, recently stated in Parliament that the poor rates of Scotland had risen nearly five-fold since 1837. He quoted from the Report of the Poor-Law Board, the statement that out of a population of only 3,100,000 in Scotland, as many as 350,000 [or 1 in 9] had received parochial assistance.

Now we have very strong evidence that fully three-fourths of this pauperism is produced by drinking.

We interrogate Parliamentary Reports upon Intemperance; we interrogate Committees appointed by large and influential denominations of Christians; we interrogate Masters of Work-houses, and those whom duty or philanthropy call to mingle with the poor; and the uniform testimony of all is, that three-fourths to eight-ninths of our pauperism is occasioned by the reckless expenditure on the part of the people in that one pernicious article—*Intoxicating Liquor*.

Take, for instance, the following testimonies from the report on intemperance, of the Lower House of Convocation, Canterbury.

Testimony of Clergy:

788.—This Union, consisting of 80,000 persons, has to support eight pauper lunatics, at a charge of £20 per annum each. About two-thirds of these cases have been traced to drink. Two or three cases of pauper lunacy occur every year.

Testimony of Governors of Workhouses :

811.—As a Poor Law officer in this Union of twenty years standing, and an abstainer of seventeen years standing, I feel sure that nine-tenths of the paupers who have come under my cognizance have been the victims of intemperance We have had many who were once in affluent circumstances; at the present time we have one who not very long since was a Warden of a Parish Church, and a well-to-do farmer, but drink has brought him here.

816.—The proportion of adult paupers in the workhouse who have become the victims of intemperance is very great—probably about 80 per cent. of the entire number. I am also sorry to add a great number of them have never been married, thus showing that a long life of sixty or seventy years has been spent in drunkenness and improvidence.

This remark applies chiefly to men. The aged women here are paupers mainly because of the inability of their friends to provide for them at home. Of the younger women, the whole of them (with the exception of two or three imbeciles) have brought themselves to their present degradation through profligacy, the increase of which throughout the country generally is becoming very alarming.

869.—Nineteen-twentieths of the able-bodied men, two-thirds of the aged men, three-fifths of the able-bodied women, one-fifth of the aged women, are victims of intemperance.

On the contrary, in localities where this vice does not obtain, the liquor traffic being suppressed, little or no pauperism is to be found. Take the following testimonies extracted from the same Report.

2173.—One habitual drunkard. He is the only person I have ever known to be drunk in the parish for the last twenty years. No case of crime or lunacy for many years. No PAUPERS, except a few worn out people. Under God, I attribute this satisfactory state of the parish in respect to this evil, mainly to there being no public-house or beer-shop. I cannot speak too strongly on the influence for good that the circumstance of there being no public-house or beer-shop has exercised on the population. I may say the same of C——, of which I am incumbent, in which there is no public-house or beer-shop.

2179.—Never had a public-house or beer-shop of any description in the parish, or within a mile of it. I have never seen or heard of intoxication except in hay-making and harvest in the hottest summer. Crime rare; only one person apprehended within the last twenty years, for arson. Cost very small for maintaining the poor of this parish.

2180.—No *crime, pauperism, or lunacy.*

We cannot wonder at pauperism being produced by the drink traffic, when we consider that the most desolating famines

attended with great loss of life, have been produced by it. During the reign of Philip and Mary, such was the rage for "Usquebaugh" in Ireland, that the inhabitants of that country converted their grain into spirit to such an extent as not to leave themselves sufficient for food to sustain life. Famine and privation were the result, and to prevent a recurrence of this state of things, the Legislature passed an act to check the practice of free distillation. When famine again desolated that ill-fated land in 1847-8, and the greatest distress and privation were experienced by the poor, it was distinctly proved that we had an ample supply of grain to meet the necessities of the people; but instead of being brought into the market to be disposed of as food, it was locked up in the granaries of breweries and distilleries to be wantonly destroyed in the manufacture of intoxicating liquor; as a terrible result, half a million of people perished of starvation.

Every drink-cursed country is in a state of chronic famine, which stalks the purlieus and courts of their large towns, causing tens of thousands of the people to lack the common necessities of life, and pine away and die.

Neither can we wonder at the huge proportions of pauperism in our midst, when we consider the large sums of money expended every year by the laboring classes upon intoxicating liquor.

Professor Leone Levi estimates the annual earnings of our working classes at £418,000,000, distributed among 12,000,000 workers, and that this class expends annually £50,000,000 in intoxicating liquors: that is, about $\frac{1}{8}$ of the entire income; and that working men earning 25s. to 30s. per week expend upon the average 5s. a week in drink. This calculation is based upon the excisable value of the liquor consumed amounting to £80,000,000, and makes no allowance for dilution and adulteration.

Mr. W. Hoyle computes the expenditure for 1868 at £102,886,280. Assigning the same proportion as before to the working classes, viz: five-eighths of the whole, the amount expended will be £64,303,925, or a little less than one-sixth of their whole income. If from this estimate we deduct the teetotalers, the proportion of earnings expended in drink by the drinkers must be very much greater. I am acquainted with a working man, a moulder, earning £2 10s. a week, £2 of which he

expends in drink, leaving 10*s.* only to support his wife and family. In consequence, the children are poorly fed and clad, have neither shoes nor stockings to wear, and the miserable apartment they occupy is but scantily furnished. There is not a chair in it that is not broken.

Many of the puddlers, shinglers, rollers, &c., working at the iron works in the North of England, earn from £3 to £6 per week, and yet, for the most part, their homes are bare of furniture, and their children are poorly fed and thinly clad, nearly the whole of their large income being expended upon intoxicating liquor. Indeed, it is not at all unusual for men of this stamp, when they have only a small pay to take, say from 30*s.* to £2, to go to the public-house and spend it all in a single day.

V.—*The Drinking System as obstructing Trade and Commerce.*

That the drinking system is at war with the interests of labor, we have already seen. It demoralizes the working-man, and incapacitates him for continuous toil; hence he loses *time*, and *money*. But the drinking system also lessens the employment of labor, and, by throwing a larger number of the unemployed into the labor market, lowers wages. The rate of wages is regulated very much by the degree of competition in the labor market. When the number of laborers far exceeds the demand, wages are low; when laborers are scarce, then wages rise. When supply and demand in the labor market are in equipoise, wages attain a mediocrity, and the working man can at least obtain "a fair day's wage for a fair day's work."

Evidently it is to the interest of the working class to lessen competition as much as possible in the labor market, and so to raise the price of labor. Any traffic which, on account of its peculiar and pernicious character, gluts the labor market, by lessening the demand for labor, must be antagonistic to the interests of the working-man. We shall now show that the liquor traffic does this.

1.—It invests capital in such a manner as to employ the least amount of labor. It has been urged that "the traffic *employs* labor." True! But it debauches and ruins those it employs, and at the same time it employs very little labor in proportion to its capital. In the *Scotsman* newspaper for January 2d, 1869, there is a description of the Caledonian Distillery at Edinburgh. In this distillery we learn that 40,000 gallons of spirits are manufactured weekly, or 2,000,000 per annum. At

16s. per gallon, this would be over £1,500,000; the quantity of grain consumed is 800,000 bushels; the number of men employed is stated to be 150 only. Now, if this £1,500,000 were spent upon manufactured goods, or in building houses, or draining waste land, it would give employment to from 12,000 to 15,000 persons; and if the whole sum spent in intoxicating drinks were appropriated to such work, it would find employment for at least 1,200,000 more people than are at present engaged.—*Hoyle; An Inquiry into the Causes of the present Depression in the Cotton Trade*, pp. 12, 13.

Thus, if the liquor traffic was entirely suppressed, employment could be found not only for those now employed in it, but for far more than all the able bodied unemployed in the country: the labor market would be at once relieved, competition for men would increase, and wages rise.

2.—In the manufacture of intoxicating liquor a large proportion of the capital invested goes to the government and the manufacturer, and thus again does it prove antagonistic to the interests of the working-man.

It has been computed that in the manufacture of a pound's worth of intoxicating liquor, sixpence only falls to the share of the laborer, whilst the average amount paid for labor in the manufacture of articles of utility and commerce amounts on the average to about 8s. 6d. in the pound.

Take, for illustration, one gallon of gin containing about 51 per cent. alcohol. This the publican reduces by dilution to about 37 per cent., and retails it out to the consumer at 16s. per gallon, or 22s. for the one gallon as received direct from the distillery. Now of this sum 10s. goes to government as duty. The manufacturer pockets 2s. 6d. for raw material, working expenses, and profit. Sixpence is given to the laborer, and 9s. finds its way into the publican's till as profit.

Professor Kirk, of Edinburgh, puts the prime cost of 300 gallons of whisky at £20, the Caledonian Distillery selling it wholesale at 1s. 4d. a gallon. Government lays on a charge in excise dues and license fees to the amount of £155. The 300 gallons of whisky thus costs the publican £175. To reduce this whisky to the ordinary drinking strength, there is added 133½ gallons of water. The liquor thus reduced is sold (at 16s. a gallon) for £346 13s. 4d. The publican pockets out of that amount, £171 13s. 4d. Hence in the manufacture and sale of

300 gallons of whisky, 10s. only goes to labor, £19 10s. to the capitalist, £155 to government, and £171 13s. 4d. to the publican.

Now take £20 worth of cutlery purchased retail. Of this £8 10s. is paid to labor; £7 goes as profit to the hardware man, and £4 10s. only to the capitalist for purchase of raw material and for profit.

For £1 in value, in the manufacture of silk, 7s. goes to labor; in shoes 7s. 4d.; earthenware 8s.; linen yarn 9s. 8d.; fine woollen cloth 12s.; table cutlery 13s.; coals 18s.; scissors 19s. 2d.; while in the manufacture of pins, needles, trinkets, watches, and other delicate articles in metal, the amount is even greater.

Thus we see, that by employing but little labor, and by sharing with that labor only a very small proportion of the profits, the liquor traffic is at war with the interests of the working-man, and its destruction becomes a working-man's question; and we also see that every working-man that expends his money upon intoxicating liquor is guilty of a suicidal policy against the interests of his class, for he circulates his money in a channel that brings the smallest possible returns to his own class. In every pound he expends upon drink, he only gives his brother workman sixpence, whilst for every pound he expends upon other classes of products, of a useful and necessary character, he gives his brother workman upon an average eight and sixpence.

"Now, the available wealth of the community is, in three ways, calculated to be increased by the diffusion of teetotalism—first, by *preserving* that portion at present lavished on intoxicating liquors, which considered commercially, may be said to be thrown away; secondly, by increasing the average wages of the working-man through a more regular attention to labor; and thirdly, by *raising* the scale of wages. The first and second points were well exemplified after Father Mathew's visit to Waterford, at the Knockmahon mines in the neighborhood, where about 1,000 persons were employed. Previous to his visit, the earnings of these mines averaged £1,900 per month, but the monthly average of the year following was not less than £2,300, an addition of £400 per month, or £5,200 per annum! Formerly the same number of people spent £500 of their month's wages in drink, by which their available wealth was reduced to £1,400 per month. After the introduction of total abstinence very

little was spent in drink, but allowing this very little to have been £100 monthly, the money at the disposal of these 1,000 persons would be still £800 per month, or £10,400 yearly, more than it had been! Under the drinking system the total available money of these people was £18,200 annually, under the teetotal system it amounted to £28,600! Well, indeed, might the commerce of Waterford be *doubled* after the visit of Father Mathew."—*The Teetotaler's Companion*, by Peter Burne, p. 486.

The liquor traffic is also at war with the interests of manufactures and capital.

It is generally supposed that the interests of labor and of capital are antagonistic, and that if labor receive benefit, capital must suffer, because such benefit must be at the expense of capital. In a limited sense this is really the case, but here, however, their interests are identical.

The prosperity of the mercantile and manufacturing interests depends upon two things principally. 1st. The general character of the workman. 2d. A good market, which means a good demand.

Now, anything that detracts from the skill, steadiness, energy, and reliability of the workman must most obviously be opposed to the interests of the employer. But the drinking system does this. The excessive use of intoxicating liquors, to which so many of our ablest artisans are addicted, blunts the observing powers, and detracts from that fineness of touch and steadiness of hand so necessary in many departments of manufacture. It also detracts from their energy and steadiness. The workman who drinks cannot infuse the same degree of energy into his work as the man who does not drink. Then, too, he of necessity incurs loss of time; his debauch on Saturday and Sunday incapacitates him for work at the commencement of the week, so that he is compelled to keep Saint Monday, and sometimes Saint Tuesday also; and however skilful he may be, this is a very serious check to its efficient exercise. Says W. E. Hearn, LL.D., in his *Plutology*, "However great may be the natural powers of the laborer, or however consummate his skill, or however bright his general intelligence, the industrial importance of these qualities manifestly depends upon the mode in which they are exercised. It is not the mere existence of natural or acquired powers, but their actual employment, that determines their utility. The principal regulator, therefore, of

the efficiency of labor is the habitual energy with which the laborer pursues his work. It is not enough that a man should on an emergency be capable of making great exertions. Such fitful efforts are generally followed by a corresponding reaction, and, at best, fall far short of the effects of steady and constant work. In every occupation we daily see the success which attends patient perseverance, and the occasional failure of even great natural powers when irregularly exerted. The clever workman who wastes half the week in idleness and dissipation, but who in the remaining half can earn what is sufficient for his support, is gradually left behind by his less quick but more persevering competitor. Similar results are familiar in professional life."

The drinking system also detracts from the reliability of the workman. Indeed, what dependence can be placed in a drunken servant, who regards the gratification of his appetite as of far greater importance than the interest of his employer? As a rule, he does all he can to shirk his work, and to do as little as possible for his money. And then, if the work be taken by contract, which the employer has to finish at a given date, however urgent the case may be, there can be no dependence placed in the workman that the job will then be done, for he may get drunk in the meantime, and neglect his work entirely, to the great inconvenience, or the loss, of the employer. Indeed, the greatest losses sustained by employers arise from the general unsteadiness and unreliability of the employés, produced by their intemperate habits.

The Select Committee on Drunkenness, of which Lord Althorpe, Sir R. Peel, Mr. J. S. Buckingham, Mr. Hawes, and other distinguished men were members, estimated that one million out of every six of the whole manufactured, mineral, and agricultural productions of the United Kingdom, was the loss sustained by the commerce of this country from this cause alone.

In the Minority Report of the Select Committee, to whom Mr. J. A. Smith's "Sale of Liquors on Sunday Bill" was referred, we find the following testimony:

Mr. Cockburn, the foreman of Messrs. Pease's ironstone mines, in Yorkshire, has given evidence (5,951) of a loss of labor, not properly accounted for, of 0.78 out of 5.92, equal to three-fourths of a day each man per week, and this he largely ascribes to Sunday drinking. He adds (5,953), "It entails very serious loss upon the owners of property themselves, and not only upon

them, but upon the various works depending upon theirs, as they are the producers of the raw material ; and there is the same staff to keep for the Monday, Tuesday, and Wednesday, of clerks and officers, and men about the place, as there is on the Thursday, Friday, and Saturday ; and that gives something like three half-pence more per ton in the working cost for the first three days." And he proceeds to state that "their being off on the Monday, Tuesday, and Wednesday is from the effects of their drinking, principally on the Sabbath-day."

Again, the drinking system is detrimental to the interests of manufacture and capital, because it diminishes *consumption*. The man who spends his earnings in strong drink can't afford to clothe and feed properly either himself or family ; and he is also under the necessity of considerably lowering his standard of domestic comfort. It is very seldom that he can treat himself to a new coat, or his wife to a new frock or bonnet, whilst his children must go without shoes or stockings. His rooms, if indeed he occupies more than one, are not overstocked with furniture, and there is a sad dearth of those little elegancies that adorn the homes of our sober, industrious classes.

In 1868 £102,886,280 was expended upon intoxicating liquor. This lavish and reckless expenditure upon a most pernicious and unproductive article, must prove detrimental to the demand for useful and necessary goods. The *liquor traffic* is not a necessary traffic, since many places do exceedingly well without it ; neither is it a useful traffic, for it adds nothing to the comforts or elegancies of life. It neither garnishes our apartments nor improves our persons. On the contrary, it is a dangerous and destructive traffic. Says the Hon. Amasa Walker, in his "Science of Wealth :"—"If labor expends itself on objects that do not stimulate to further efforts, or serve as instruments to further production, but rather debauch the energies and corrupt the faculties, it is evident that reproduction will be lessened and debased, and the whole course of labor will be downward. If, on the contrary, labor expends itself on objects that present fresh and urgent desires, and excite to renewed activities, it is evident that the course of production is upward, and the people will rise economically, with a rapidity and force such as signalized the career in the fourteenth century of Florence ; in the seventeenth, of Holland ; in the eighteenth, of England ; in the nineteenth, of the United States."

The above applies with great force to the traffic in strong drink. The labor expended in this traffic is worse than thrown away. It "does not stimulate to further efforts," except in its own special department, which of course is a still further waste and misapplication of energy; neither does it "serve as an instrument to further production;" but it does "debauch the energies, and corrupt the faculties;" and as a consequence, "reproduction is lessened and debased, and the whole course of labor is downward."

The world's great industries are intimately connected with each other. The prosperity of one generally conduces to the prosperity of others. This is invariably so in *brisk times*. Take, for instance, the Iron and Coal trades. Iron can't be made without coal; an improvement in the former leads to an improvement in the latter. This even holds good in those industries supposed to be antagonistic, as the cotton and wool trades. At present we have a great falling off in the cotton trade, and certain persons affirm that this arises from the substitution of woollen for cotton goods. But this is not so. Says Mr. Hoyle: "On comparing the quantity of wool used in 1866-67-68, with 1859-60-61, I find the increase is only 31,000,000 lbs., while the falling off in cotton has been 212,000,000 lbs., and if we take into account the increase of population, the great quantity of wool used for horse-cloths and manufacturing purposes, we are driven to the conclusion that there has been no increase in the quantity of woollen clothing used by the population of our own country."

This relation of industries holds good also when applied to the shipping, the agricultural, and the mining.

There is, however, one *glaring exception* to the rule, viz: The Liquor Traffic. This is opposed to all other industries. In this respect it is unique; it stands alone in horrid grandeur; for before its presence other industries fade and languish, and that too without exception.

The country is full of loud complaints on account of the present depression in trade, and many causes are assigned for it. Some refer it to the keen competition that has sprung up between ourselves and other countries. They affirm that nations, at one time far our inferior in certain branches of manufacture, now equal, or even excel us; that they can manufacture the same class of goods at a cheaper rate, and consequently that

they are gradually driving us from the great foreign marts, and even competing successfully with us in our markets at home.

Now if this be true, there must be a very serious falling off in our export trade, a falling off nearly equivalent to that stagnation we are now suffering under. Then, too, there must be an increase in our imports of those manufactured goods before supplied by our own manufacturers, an increase sufficient to make up the balance of equivalents. But is this really the case? No, indeed.

The loudest complaints come from the manufacturers of cotton. We cannot close our eyes to the fact, that our cotton trade is in a very depressed state. But what is the cause of it? It arises entirely from a falling off in the *home* consumption. Mr. Hoyle, a cotton manufacturer, in his "Inquiry into the Causes of the Present Long-continued Depression in the Cotton Trade," has shown us that the cotton goods exported from this country during the last three years, is considerably greater than during the three years preceding the Crimean War, which were the three best years the cotton trade ever had; and that our imports in this class of goods has considerably decreased during the three years 1866-7-8.

The *exports*, in 1859-60-61, amounted to 7,902,222,910 yards; in 1866-67-68, they amounted to 8,374,428,387; an increase of 472,205,477, or about 6 per cent.

The *imports* from France, Holland, the Hanse Towns, and Belgium, in 1859-60-61, amounted to 28,972,758 lbs; in 1866-67-68, to 28,265,666 lbs, a decrease of $2\frac{1}{2}$ per cent. So that our exports to those countries supposed to be outstripping us in the manufacture of this class of goods have increased 6 per cent, whilst our imports from them have decreased $2\frac{1}{2}$ per cent.

In cotton cloths, merely, we exported to the above named countries, in 1859-60-61, 354,182,255 yards, at an estimated value of £18,093,553. In 1866-67-68, we exported 514,720,336 yards, at an estimated value of £34,254,416, showing an increase in quantity of 45 per cent., and in value of 90 per cent.

Our exports in cotton goods having greatly increased, and our imports having largely decreased, there ought now to be a very heavy demand for this class of goods, and our cotton factories ought to be in full operation. How comes it that such is not the case, but that, on the contrary, cotton operations in many localities are only working half-time, and that cotton mills are being locked up, and sold for one-third their cost? The answer

is, because, notwithstanding our improved foreign trade and our lessened imports, there is a falling off in the home consumption to an extent which fully accounts for the depression.

The quantity of cleaned cotton taken for goods exported exceeds in 1866-67-68, by 21,763,000 lbs., at an estimated value of £42,695,000, the quantity taken in 1859-60-61; but looking at the home consumption, we find a decrease of 211,933,000 lbs., or 35 per cent., at an estimated value of £3,466,000. Now how are we to account for this falling off? Is it because we are getting poorer as a nation, and because wages are low? No! But it is, as Mr. Hoyle justly remarks, because the people "squander their earnings in intoxicating drinks."

During the years 1859-60-61, the money spent upon intoxicating drinks in the United Kingdom was as follows:

1859	£86,686,366.
1860	79,541,290.
1861	85,989,468.

£252,217,124.

For the three years ending with 1868, the expenditure upon intoxicating drinks in the United Kingdom was as follows:

1866	£101,252,551.
1867	99,900,502.
1868	102,886,280.

£304,039,333.

Being an increase upon the former period of £51,822,209, or £17,274,069 per annum.

Here is an astounding fact; in three years we spent on intoxicating drinks £304,039,333, and yet, upon cotton goods our staple production, we spent only £28,858,000.

"Taking the population of the United Kingdom at thirty millions, it gives for each man, woman, and child, for the three years, £10 2s. 6d. *for drink*, and 19s. 6d. *for cotton goods*; or taking the year 1868, we get £3 8s. 7½d. per head for drink, and 4s. 7½d. for cotton. Taking a family of five persons, we have £1 3s. 0½d. spent on cotton, and £17 3s. 2½d. on intoxicating liquor."

During the years 1866-67-68, we expended in poor and police rates £37,108,827, or £8,000,000 more than the entire value of our home consumption of cotton goods for the same time.

Still more, the drinking system is detrimental to the interests

of manufacture and capital, because it drains the country of capital that might be usefully expended in developing our own resources.

To make up for the wholesale destruction of grain in the manufacture of intoxicating liquor, we are under the necessity of importing large quantities from abroad. In 1867 we imported into the United Kingdom, in flour and grain, 65,500,000 cwts., at an estimated value of £41,364,134; and in 1868, 66,750,000 cwts., at an estimated value of £39,000,000. But for the wanton destruction of grain, amounting in 1868 to 63,679,575 bushels, a very large proportion of this money might have remained, and have been employed in still further advancing our own industries. If, to this expenditure upon foreign grain, we add the sums sent away for the purchase of foreign wines and spirits, amounting in 1868 to £20,608,776 retail value, we may perceive the reason of our impoverishment. The money received into the country from our exports is not nearly an equivalent for this copious outpouring of the national wealth.

It is the tendency of the liquor traffic to increase our imports, and by paralyzing our home industries to lessen our exports. Thus are we impoverished both ways. If the money sent out of the country for goods imported, were balanced by the money returned to us for our exports, there would be a more equal circulation of the media of commerce, and this would redound to the benefit both of ourselves and of those nations with whom we have commercial transactions. But if, through the wanton waste of our own resources, we are compelled to send away large sums of money for commodities we should not otherwise need, and especially if we are unable to balance this, because by paralyzing home industries we have lessened our exports,—it is quite clear that other nations must grow richer and ourselves poorer.

The total value from our *imports*, Foreign and Colonial, exclusive of bullion, for 1867, was £275,183,137; for 1868, £294,683,608. So we sent out of the country in 1868, £19,500,471 more than the year before.

The total value of our *exports* for 1867 was £225,802,529; for 1868, £227,778,454. So that in 1868 our returns from abroad merely exceeded the returns for 1867, by £1,975,924, leaving us to the bad in 1868, £17,524,547, and that amount poorer to begin the year 1869.

Now, if we deduct from our imports foreign wines and spirits, and the grain imported to replace that destroyed in making beer and spirits, the balance would be turned in our favor, and instead of being £17,524,547 to the bad, we should have been at least, £19,000,000 on the right side of the balance sheet.* But if the liquor traffic was suppressed, would the money now wasted in upholding it be actually expended in sustaining and developing our other great industries? A very large proportion of it certainly would, at least to the extent of three-fourths.

When the distilleries were stopped in Ireland in 1809-10-13-14, in consequence of the scarcity of grain, trade greatly improved, while during the years of plenty succeeding, the distilleries being allowed to recommence operations, trade considerably declined.

Dr. Lees says: "On reference to the tables of imports† into Ireland, and a comparison of the years of the stoppage of the distilleries, and the consequent comparative sobriety of the nation, with the years when they were in full activity, destroying food and demoralizing the people, we arrive at the startling anomaly, that a year of scarcity, *with prohibition*, is better than a year of plenty *without* it! The years 1809-10 and 1813-14 were seasons of scarcity, and the distilleries were stopped. The average consumption of spirits in the years 1811-12 and 1815-17 [years of plenty and distillation] was 7½ millions of gallons: on the other years [1809-10 and 1813-14] not quite 4½. But mark how the saved 3½ millions reappear in the form of an increase of the following articles of comfort, which bespeak not simply the

* During the twenty-seven years ending 1857, our exports vastly exceeded our imports. Hence the rapid rise of England, and her unrivalled prosperity during that period. But now, our imports vastly exceed our exports. Hence our gradual, but certain impoverishment. The following gives the value of our exports and imports during a series of years dating from 1831 to 1857.

	EXPORTS.	IMPORTS.
1831	£69,691,302.....	£46,245,241.
1840	110,198,716.....	62,004,000.
1850	190,101,394.....	105,101,607.
1857	280,863,927.....	136,215,449.

† TABLE OF IRISH IMPORTS.—Extracted and arranged from returns made to Parliament, 1822. (See the 4th and 5th Reports of Commissioners of Inquiry.)

Famine Years 1809-10-13-14.		Years of Plenty.		1811-12-15-17.
Haberdashery.....	£140,936	Value ...	£110,936 ...	£30,000 decrease.
Drapery (New and Old).....	3,778,514	Yards ...	2,422,444 ...	1,356,070 "
Iron, Hardware, and Pots	£467,709	Value ...	£337,458 ...	£129,651 "
Blankets.....	60,004	Number ...	26,603 ...	33,401 "
Cotton Goods.....	£197,198	Value ...	£104,198 ...	£93,000 "
Black Tea.....	3,530,643	Pounds.	3,189,132 ...	341,511 "
Muscovado Sugar.....	381,278	Cwts.....	306,954 ...	4,324 "

absence of a great curse, but the presence of domestic and personal happiness, and of a thriving trade."—*Prize Essay on the Liquor Traffic*, pp. 127, 128.

In the days of Father Mathew, a great revival in the woollen and other trades took place, consequent upon a large decrease in the consumption of intoxicating liquor.

"A gentleman connected with one of the most extensive manufacturing firms in Lancashire, stated a year or two ago, (about 1844) that, since the great success of Father Mathew, their trade with Ireland had increased *one hundred per cent.*! The trade between Rochdale and Ireland is said to have trebled in the course of about three years,—where the people of that town manufactured 100 bales of goods for Ireland in 1839 or 1840, they manufactured 300 in 1844. And this merely from the proper expenditure of the pittances doled out in the form of Irish wages."

Some time previous to Father Mathew's visit to Waterford (population 23,000), the Corporation examined the houses of the poor and working-classes, and estimated the value of all their household and other property at £100,000. Shortly after this the apostle of temperance pledged 60,000 persons of the city and neighborhood to the practice of total abstinence; and at the next examination made by the Corporation (only two years after) the estimated value of goods in possession of the same classes as before, was £200,000, the trade of Waterford being *doubled*.

We may well believe that if the liquor traffic was swept away, three-fourths of the money now expended upon it would at once be applied to the purchase of useful and necessary articles. The one-fourth, amounting to £25,721,670, would be put by as reserved wealth, and as people now-a-days don't like to keep a long stocking in the house, the money would be deposited in our different banks. This vast sum, in the hands of our bankers, would receive profitable investment, and the great banking interest would greatly improve; indeed, we should require far more establishments of this kind than we have at present, and a larger number of clerks and messengers would find employment.

Of the other three-fourths, amounting to £77,165,010, one-tenth, or £7,716,501, would, perhaps, be invested in Building Societies, and we should soon see a visible improvement in the *homes of the working classes*, and a great many of them would surely occupy their own cottages.

One-sixth, or £12,860,835, would most probably be expended upon farm produce, so that not only would farmers be enabled to dispose of the 54,000,000 bushels of barley now disposed of to the brewers and distillers, but a great deal more, though of course in a different form. We should have it in the form of wheat, beef, mutton, poultry, eggs, butter, and bacon. In fact, there would be an unprecedented demand for farm produce of all kinds, which farmers would be able to dispose of at a profitable price. This would necessitate the cultivation of a larger acreage of land, and consequently a reform of the Land laws, by which a large portion of the 12,000,000 acres of reclaimable land now allowed to run barren, would be brought under cultivation; it would also lead to the utilization of our sewage, now allowed to be wasted, and to the breeding of a larger number of farm stock of all kinds. The forty thousand acres of rich land at present devoted to the growth of hops would be made to wave with golden corn; a larger number of farm laborers would find employment, and they would get less drink but more money for their work; thus would the great agricultural industry receive a grand impetus.

One-eighth, or £9,645,626, would doubtless be expended upon cotton. This great industry would revive, mills now silent would again send forth the pleasant sound of working looms, and cotton operatives would receive full employment. Says Mr. Hoyle, "£10,000,000 of it applied to purchasing cotton goods would at once more than double our home trade, and place us in such a position as would banish all complaints of bad trade."

One-tenth, or £7,716,501, would likely be expended upon woollen goods, increasing our woollen imports, multiplying our woollen manufactories, and finding employment for a larger number of woollen workers.

One-eighth, or £9,645,626, would likely be spent in tea, coffee, spices, and general groceries, increasing our imports and replenishing the coffers of the exchequer without demoralizing the people.

One-tenth, or £7,716,501, would likely be expended upon silks and fancy articles,—as watches, jewelry, and ornaments of various kinds, and as we should import a large quantity of this class of goods from France and Germany, it would repay them for our refusal of their *wines, etc.*

One-tenth, or £7,716,501, would doubtless be expended upon

boots and shoes, and that department of industry would greatly revive; and as we import large quantities of the raw material, as hides, from Russia, our commercial relations with that country would greatly improve.

One-tenth, or £7,716,501, would doubtless be expended in furniture, hardware, and upholstery, and as a great deal of the raw material required here, as timber, etc., comes from Scandinavia, Canada, South America, India, our commerce with these countries would improve, and they in return would be able to take more of our own manufactured articles. Of the remainder, £4,502,293, would doubtless be expended upon glass, china-ware, and musical instruments, so that these branches would greatly improve.

And the balance, £1,929,135, would likely be expended upon books, prints, and painting, giving greater encouragement to art and literature, and improving trade in the manufacture of paper and printing.

Now the £102,886,280 being thus laid out, we should require more ships on the sea, to convey to us raw material from abroad, and to bear away from our own shores our manufactured goods. This then would improve the ship building trade, and find abundance of employment for all our sailors.

Then, too, both goods and passenger traffic would greatly increase on all our railways, and shareholders would receive larger profits upon their shares, many of which at present, upon some of our lines, are worthless.

We should also require a larger number of retail dealers, as media of distribution to the public, at least one to every £3,000 expended; this then would give 12,000 persons as shopkeepers to distribute the products of manufacture and agriculture to the consumer, and computing that three persons would be engaged in each establishment, this would find a total of 60,000 persons with employment. In the drapery and boot and shoe department we should require at least one tailor, one shoemaker, and one dressmaker for every £5,000 worth of goods sold. Thus we should require about 6,200 of each class over and above those now employed. A larger number of sewing machines would be needed, thus extending that industry. When we also remember, that where the manufacture of intoxicating liquor employs one laborer, the manufacture of other commodities employs seventeen, there would be plenty of work both for those now destitute

of employment, and also for those at present engaged in the traffic, many of whom would be able to convert their drink-shops into grocery stores and drapery establishments, and utilize much of their capital.

Under these conditions, pauperism would be almost *nil*, and crimes rarely occur; two-thirds of our present enormous local taxation would be returned into the pockets of the rate-payers, still further enriching them; and thus smiling plenty would take the place of dearth and penury, and sweet contentment, of discord and wild uproar. Sickness also and disease would greatly diminish, especially among the working-classes, so that they would be able to establish Benefit Clubs upon a more satisfactory basis than at present, and indeed these societies might be so regulated as to enable every working-man, on attaining his sixtieth year, to cease from labor, and to spend the remainder of his days in ease and plenty.

VI.—*The Drinking System as the occasion of loss and disaster.*

We have already referred to this incidentally in our last section, we now bring it more particularly before our readers.

(1.) There is the loss of productive labor to the extent of at least one day in six, owing to the drunkenness of the working-classes. On Professor Levi's estimate of the earnings of this class being £418,000,000, the actual loss sustained from this cause alone will amount to £69,000,000.

Then this represents a very heavy loss to the manufacturer, according to the Parliamentary Report for 1834, of one million out of every six produced. Mr. Levi computes the income of the higher classes (land-owners, manufacturers, and merchants) at £464,000,000. Now allowing one-half of this only as the amount realized by our manufacturers and merchants, this sum represents but five-sixths of what they would realize were it not for the drunkenness of the employés, so that this loss may be put down at £43,670,000, or a total for both classes of £112,670,000.*

(2.) There is the loss of property both by sea and land.

Most of the casualties occurring every day are occasioned by intemperance. Fires, breakage of machinery, shipwrecks, etc. The report of the Manchester Watch Committee states that twenty fires took place in that town last year through intemperance. In the Minority Report of the Parliamentary Com-

* This approximates, very remarkably, to the calculation of Dr. Lees, in his *Text-Book of Temperance*, founded purely on physiological grounds.

mittee upon Mr. Smith's Sale of Liquors on Sunday Bill, we find the following:—“(5,463) Rev. G. M. Murphy.—Before I came to London, I was associated with the large firm of Fox and Henderson, at Birmingham. Sir Charles Fox has stated (and it quite bears out my own views) that the large majority of accidents in connection with their extensive works occurred on the Monday, and were the results of unsteadiness occasioned by the Sunday's drinking. I had an opportunity of asking Sir Charles Fox, within the last fortnight, as to whether he still coincided with that opinion, and he said that he did; and that he should be quite willing to ratify anything that he had said upon that subject.”

The annual value of shipping destroyed at sea by wreck and fire, must be estimated at millions, of which a very large proportion is chargeable upon the drinking system.

Mr. John Simpson, an insurance broker and merchant, of London, says:—“I have been in the house that I am the head of now, for thirty-five years, and in the habit of covering a million and a half sterling per annum of property floating upon the water, and generally in the whole of that time it has been most lamentable to see the great destruction of property, *in a vast number of instances* notoriously owing to drunkenness.”

Captain Edward Pelham Brenton, R. N., when examined before the Parliamentary Committee of 1834, stated that for forty-six years he had been acquainted with seamen, and had observed their prevailing habits to be that of intemperance. During the late war, almost every accident he ever witnessed on board ship was owing to drunkenness. This was the cause of the burning of the “George” of 98 guns, in 1759, with 550 of her crew; and of the “Ajax” of 74 guns, in 1806, with 350 of her crew. He named also the burning of the “Kent,” East Indiaman, and of the “Edgar” of 70 guns, owing to spirits being on board, adding, “I hold spirituous liquors to be more dangerous than gunpowder.”

If the mighty deep could but speak, what revelations should we have of ships sunk through intemperance in mid-ocean, or dashed to pieces upon the rocks of some bleak and inhospitable coast, and of whole crews sent drunk beneath the waves!

(3.) The loss sustained to the Revenue, owing to the inefficiency of the army and navy from intemperance. Says the Parliamentary Report of 1834:—“The comparative **INEFFI-**

CIENCY OF THE ARMY AND NAVY, in each of which intemperance is a canker-worm that eats away its strength and its discipline to the very core ; it being proved that one-sixth of the effective strength of the navy, and a MUCH GREATER PROPORTION OF THE ARMY, is as much destroyed by that most powerful ally of death, intoxicating drinks, as if the men were slain in battle ; and that the greatest number of accidents, seven eighths of the sickness, invaliding, and discharges for incapacity, and nine-tenths of all the acts of insubordination, and the fearful punishments and executions to which these give rise, are to be ascribed to drunkenness alone."*

We are thus under the necessity of employing in the two services one-sixth more men than we should otherwise require, besides the extra expenditure from invaliding, imprisonments, and new enlistments. If then, drinking were abolished in the army and navy, we should require only five-sixths of our present force, and yet have a more efficient service, which would be equivalent to a reduction in army and naval expenses of one-tenth. Then, instead of employing 129,126 soldiers at a cost to the nation of £14,213,400 per annum, and 63,300 sailors, including marines and boys, at a cost of £9,996,641, we should need only 107,605 soldiers and 52,750 sailors, at a saving to the nation of £2,422,704. We must remember that the members of neither service are producers, though taken for the most part from the producing class. They are *consumers* only, therefore, in proportion to the number of men engaged and drawn from the factory and the plough, so must be the injury to our trade and national progress ; and we must consider that the men selected for the army and navy are picked men ; men of fine build and great physical strength ; so that not only does the *producing* class suffer numerically, but also in efficiency, while the producers have to keep all the rest.

VII.—*The Drinking System as obstructive of Intellectual and Religious Progress.*

(1.) It obstructs education. Children are generally kept away from school, not because their parents are poor, but because they are profligate and drunken. The money that ought to go toward decently clothing and schooling the children, is recklessly

* Besides this, is the disease and waste of power arising from the grog rations, still strangely given, in the face of the plainest facts demonstrating their injury.

spent upon intoxicating liquor. Even where free-schools abound, the children of drunken parents are unable to attend for the want of decent clothing. And then, again, those children of intemperate parents who do get to school, receive only a very imperfect education, as they are taken away to work at a very early age, to provide their unnatural parents with the means of still further gratifying their appetite for gin.

The Educational question is now making a great stir in our country. At present there are two great schemes before us. The one, advocated by the Manchester Union, proposes to still further expand and extend our present system, and to render education indirectly compulsory by means of Factory Acts, etc. The other, projected by the Birmingham League, proposes, without sweeping away our present denominational schools, to establish a grand national system, which shall at once be secular, directly compulsory, and free.

Though we are fully alive to the importance of establishing an efficient system of education, by which the present prevailing ignorance may be driven away, and the young and rising generation receive that intellectual culture denied to their forefathers, we are bold to maintain that whatever system be adopted, can only very partially succeed, if intemperance be allowed to continue.

The best educated States in America are the New England States, and in five of them the liquor traffic is outlawed, and intemperance is of rare occurrence; but where it does obtain, its legitimate fruit in retarding education is at once seen. To counteract this as much as possible, benevolent persons are under the necessity of providing the drunkard's children with suitable clothing.

At a public breakfast to the Hon. S. F. Cary, ex-Senator for Ohio, U.S., held at the Central Exchange Hotel, Grey Street, Newcastle-on-Tyne, December 15th, 1869, he remarked, that "The drinking customs of the people operated prejudicially in the progress of education. Many persons were in consequence unable to clothe their children properly, so that they might attend school; and one of the efforts of their philanthropists, and the friends of education in his country, was to take care that such children were provided with suitable clothing. Certainly intemperance tended very largely to keep children away from school."

Even if we could secure the attendance at school of these poor ragged outcasts, education for the most part would be lost upon

them. The poverty of their homes, the drunkenness of their parents, and the starvation and ill-treatment through which they are called to pass; would almost entirely neutralize their everyday tuition at school, and with very few exceptions they would grow up, if not quite so ignorant, yet as depraved as ever.

The drinking system also obstructs self-education and improvement when school days are over, and our youth are sent forth to act their part on the grand field of labor.

At present, the public-house and beer-shop are the only educational establishments frequented by large numbers of our young men, and in these places they are schooled in vice and drunkenness. The mechanics' institute, the evening school, and the literary entertainment and lecture are neglected. The consequence is, the little education obtained at school is soon lost, or rendered valueless, not being used as a foundation upon which to build knowledge of a higher and more enduring kind.

(2.) The drinking system obstructs the religious advancement of the people.

We stud our land with churches and chapels; we employ thousands of clergymen to preach to the people, and hundreds of missionaries to visit them at their homes; thousands of tracts and Bibles are distributed to them gratuitously every year, and thousands of Sunday-schools are established for the religious education of the young, yet notwithstanding all these appliances, licentiousness and ungodliness abound in our midst, and the noblest aspirations of humanity receive some mysterious check, and instead of finding expression in a pure and godlike life, they are kept under, and vice and drunkenness are pursued. Now, how are we to account for this sad state of things? It is because the ministers of religion and morality are opposed by the ministers of vice and immorality, and buildings dedicated to the worship of God are opposed, and vastly outnumbered, by temples set apart to the worship of Bacchus.

The drinking system at once incapacitates people for hearing aright the gospel message, engenders a disinclination to attend a place of worship, and is also a fertile cause of religious declension.

The man or woman stupefied by drink is not in a fit state to hear God's MESSAGE; whilst the loss of self-respect, and the poverty which intemperance brings, prevent people, during their lucid and sober moments, from attending public worship. They soon begin to regard themselves as a Pariah class, and shun all

places to which sober, well-behaved, and well-dressed people resort. Hence, too, the day set apart for rest and spiritual improvement is spent in wild excesses and disgusting orgies, such as would disgrace even a pagan, let alone a Christian nation.

Drink is also a sad cause of declension on the part of many who once enjoyed the blessings of religion. Ministers, learned, pious, and eloquent, have fallen through it. I am acquainted with two men, once ministers of the Wesleyan Church, and exceedingly popular on account of their undoubted ability and eloquence, who fell deeply through this agent. One of them, after years wasted in wild excess and debauchery, frequently lying out all night under hedges, has since become a teetotaler, and, in an humbler sphere of life, is again doing his Master's work. The other has become hardened by a long course of sensuality and crime, and, at present, there appears no hope whatever of his reclamation.

Members of Christian Churches, including local preachers, deacons, and Sunday-school teachers, have fallen through it, and have become poor, lost, wandering sheep, straying far away, amid vice, sorrow, and shame, from the fold in which they had been spiritually reared. There is not, in fact, a single denomination that does not suffer largely from this cause. The Rev. W. Caine, M. A., stated before the British Association for the Advancement of Science (1869), that "out of 724 Protestant prisoners in the County Gaol at Manchester, 81 had been Sunday-school teachers for longer or shorter periods, and nine out of ten of them were Sunday scholars; and amongst the prisoners were sons of clergymen and dissenting ministers." He attributes the larger proportion of these cases to drink, and the want of good parental example.

The drink system is no less obstructive to missionary operations abroad. Missionary Societies are the glory of the age in which we live, and one of its most striking characteristics, and we cannot also but greatly admire those noble self-denying men, who, spurning fatigue and hardships, and fearless of danger, forsake home, country, and kindred, in order to carry into remote and barbarous climes the blessings of civilization and Christianity. But, alas! here we find cause for sad reflection and tears. The ship which carries the missionary to his field of toil and danger, also, alas! carries with it an agent that shall prove more deadly, destructive, and debasing to the savage than even their

senseless idolatry—that agent is FIRE-WATER. Thus do we more than undo all that the missionary accomplishes. We carry to the heathen the gospel in the right-hand, and the whisky bottle in the left, and to every convert made to the former a thousand are made to the latter. When we mark how Europeans have contaminated the natives of the Pacific Islands—of the American Wilds, and even of India, with the abominable vices and loathsome diseases of Britain—we may surmise, that had we never touched their shores, but left them entirely to their ignorance and their idols, they would not have been in a worse condition than they are now. Indeed, how can we expect them to receive readily the gospel at our hands, when they know that day by day we are inflicting upon them disease and misery.

Speaking of this Fire-Water, William W. Smith, of Owen Sound, Upper Canada, says:—"Indians—men that I love and value as brethren—have told me with low and melancholy voices, of the devastation of this thing. A friend, a few weeks ago, told me of an effort he once made to induce a chief of a tribe of the Mohawk nation to allow a friend of his, a missionary, to come and dwell among them. 'What you preach? PREACH CHRIST?' 'Yes.' 'Don't want, Christ! No Christ!' My friend persevered. At length the chief got warm, and towering to his full height, with a volcanic fire in his eye, broke out—'Once we were powerful; we were a great nation; our young men were many; our lodges were full of children; our enemies feared us; but Christ CAME and BROUGHT THE FIRE-WATER! Now we are very poor; we are weak; nobody fears us; our lodges are empty; our hunting grounds are deserted; our council fires are gone out; WE DON'T WANT CHRIST! Go!'" Thus is the name of Christ reproached among the heathen on account of the practices and vices of those professing to be His disciples.

Archdeacon Jeffreys, with thirty-one years of Indian experience, informs us that among the converts to Christianity in India, many had fallen through strong drink; for, says he, "When once the natives break cast and become Christians, they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really converted to Christianity, as the fruit of missionary labor, the drinking practices of the English had made one THOUSAND DRUNKARDS!" We are further informed that in some parts of Hindostan the name *Christian* and *drunkard* are

synonymous, and that, when a drunken man is seen reeling along the streets, they say, "See! there goes a *Christian!*"

The Rev. Mr. Ellis gives this testimony:—"Since the introduction of Christianity to the Sandwich Islands by the missionaries, there is no means which the enemies of morals and religion have employed more extensively and perseveringly for the purpose of counteracting the influence of Christian instruction, and corrupting and degrading the people, than the importation of spirituous liquors; and no means of evil have been employed with more injurious effects."

The Rev. John Williams said:—"In my absence, a trading captain brought a small cask of spirits ashore, and sold it to the natives. This revived their dormant appetite, and like pent up waters the disposition burst forth, and, with the impetuosity of the resistless torrent, carried the people before it, so that they appeared maddened with infatuation."

These sad testimonies might be greatly multiplied, but what need of further witnesses? Clearly, the work of evangelizing our people at home, and of Christianizing the heathen abroad, is hindered and counteracted by the drinking system. Yet what attitude has the Church of Christ taken in reference to it? With sorrow, be it said, she has embraced the foul monster, identified herself with its interests, and, at the same time, has treated with supercilious contempt the temperance enterprise, spoken of it in terms of disparagement and censure, even branding it as being an infidel movement. We rejoice, however, that violent, open opposition from that quarter has now ceased, and that thousands of her noblest clergy are now most zealously coöperating with us to promote the success of the temperance movement.

Had the Christian Church, in all its different denominations, done so from the commencement; had she, at the origin of the movement, made it a great religious question; had she then put forth all her power, and used all her appliances in this direction, we should not now have been weeping over the wholesale destruction and debasement of our people; nor would that Church herself have had to deplore her empty fanes and desolate altars, and the increasing indifference of the people to receive instruction at the hands of her appointed ministers. But "it is never too late to mend." Let the Church of Christ, in all her different departments, take up this great question, and identify herself still more thoroughly with it—nailing under the banner of the

cross the banner of teetotalism,—and with both waving above her, she will march onward to certain victory over licentiousness, inebriety, and “the legions of Sin.”

All the evils that we have thus depicted, flow from the drinking system of the nation, including the *use*, the *manufacture*, and the *sale* of intoxicating liquor.

If these liquors were not made, they could not become articles of trade; if they were not sold, they would not be consumed. Hence all the evils flowing from the consumption of them is chargeable upon the manufacture and sale. But more directly are they associated with those houses *established* mainly or solely for the sale of these pernicious articles.

Says Dr. Oliver Goldsmith:—“I never saw a city, or village yet, whose miseries were not in proportion to the number of its public-houses.” And the Church Report, on Intemperance (1869), fully confirms this statement. Hundreds of reliable witnesses attest that drunkenness, crime, and pauperism, and the houses established for the sale of intoxicating liquor, are inseparable. This applies even to the best of them. In fact, a respectable public drinking-house is a misnomer. How can respectability be attached to the sale of so pernicious and destructive an article as intoxicating liquor?

Some months ago, the author was walking through the beautiful village of O——, North Riding of Yorkshire, in company with a farmer who had resided all his life upon a farm in the neighborhood. The rural scenery around was very beautiful, with here and there touches of the romantic; presently we came to a very respectable looking public-house by the roadside. The landlady, a widow, stood at the door, and recognizing my companion, nodded to him, and he returned the salutation. The landlady was a fine, portly looking dame, with black silk dress, and gold chain hanging down to the waist, and altogether in keeping with the house. I remarked to my companion, “That certainly is a very respectable looking public-house, and a very courteous and respectable landlady too.” My companion replied, “You are quite correct, that public-house is the most respectably conducted house in this neighborhood, and that landlady is a most respectable woman; but I wish to tell you something about that house. Thirty years ago, that house was licensed for the sale of intoxicating liquor, and year after year that license has been renewed. Now, during those thirty years, how many victims, think

you, have perished in consequence of the drink obtained in that house?" Not liking to hazard a guess, he said, "Well, then, I will tell you. In the course of those thirty years, to my certain knowledge, thirty victims have perished most miserably in consequence of the liquor obtained at that house. Some of them were opulent farmers belonging to this neighborhood, and others were gentlemen of independent fortunes. Some of them, before their death, were reduced almost to penury, and most of them died young, or in the prime of life. Two or three of them were carried out of that house insensible, and died shortly afterwards in their own homes, and others of them died of fever, or of *delirium tremens*, supervening on a debauch at that house."

If so much misery be inflicted and so many deaths be occasioned by a public-house, said to be respectably conducted and situated amid beautiful scenery, so well calculated to withdraw men from vice and noisy revelry to the quiet contemplation of God's works, then what must be the misery inflicted, and the deaths occasioned, in connection with those public-houses not so respectably conducted, and situated in the neighborhood of factories, or in the densely-crowded portions of our large towns?

Alas! What tragedies hang around the public-houses of our land, and what bad deeds have been perpetrated in connection with every one of them. Young women robbed of virtue and modesty, and young men of manliness and truth. Wives made to break their marriage vow, and husbands transformed into cruel tyrants. Homes robbed of peace and furniture, and converted into arenas of strife, brutality and crime.

We have read of Pagan temples, and Pagan shrines dedicated to obscene gods, whose priests practised the cruelest rites and darkest orgies. We have in our midst 150,000 temples dedicated to intemperance and vice, and upon whose altars are offered up the widow's tears, the children's bread, and the virtue and happiness of the people. These altars are stained with blood!

The manufacturers of these pernicious liquors, Lord Chesterfield calls, "*artists in human slaughter*," and of those who sell them, John Wesley says, "The men who traffic in ardent spirits, and sell to all who will buy, are *poisoners-general*; they murder his majesty's subjects by wholesale; neither does their eye pity or spare. And what is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is

on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is theirs; the foundation, the floor, the walls, the roof, are stained with blood!"

The Rev. C. H. Spurgeon (in "Sword and Trowel,") says of the Gin-palaces, "the fewer of those *licensed slaughter-houses*, the better."

The Rt. Hon. John Bright, in receiving an Alliance Deputation, in January, 1870, stated of the liquor traffic, that "Hitherto the law in every Christian, in every civilized country, has admitted it to be a business that was as fairly to be carried on as any other business." May we not also add, that it is a business that nearly every Christian country has deplored as a curse, and which they have anathematized, and occasionally outlawed and suppressed. A look at the history of the traffic in this country alone, will convince us of this.

"In the earlier ages of its (Scottish) history, according to Hector Boetius, the sellers of strong drink (then chiefly confined to mead), were looked upon as public enemies, who made provision for the *voluptuous pleasures* of men rather than for their *necessities*, and who for profit, *generally enticed men to a debauched and vicious life*. Argadus, administrator of the realm, A.D. 160, confiscated their goods, pulled down their houses, and banished themselves. Constantine the Second, at a later period, when the evil had revived, reenacted this law at Leone, A.D. 861, adding the terrible penalty of death, in case the Tavernier refused to depart, or resisted the execution of the decree."—*Dr. Lees' Prize Essay*, p. 78.

In the reign of Philip and Mary an act was passed suppressing in Ireland the traffic in *Builcann*, a spirit distilled from fermented black oats. Its manufacture was regarded as a sinful and dangerous destruction of the food of the people, and suppressed accordingly.—*Ibid.*

In England, from time to time, attempts have been made to suppress, at least in part, this traffic, and to proscribe it within very narrow limits. In the reign of Edward I. (1235) it was enacted that taverns should not be open for the sale of wine and beer after the tolling of the curfew. In the reign of Edward III., only three taverns were allowed in the metropolis. This certainly was next door to prohibition. In every period of our history, we may add, of the world's history, public drinking houses or taverns, have proved themselves a nuisance and a

curse. And these houses still retain their ancient characteristics, they have grown no better, if anything, worse. Now, as of old, they are centres of pollution and dens of infamy, and draw together the vile of the people, to render them still more hopelessly vile; they are also the means of inflicting the most abject misery upon thousands, who otherwise might have lived virtuously, soberly, and godly.

Testimonials from the highest authorities will show that we have not exaggerated the evils of drink and drinking-houses.

1.—Take the testimony of a *learned divine*, the celebrated Dr. Thomas Chalmers. He says:—"Before God and man, before the church and the world, I impeach intemperance; I charge it with the murder of innumerable souls. In this country, blessed with freedom and plenty, the word of God and the liberties of true religion, I charge it as the cause, *whatever may be the source elsewhere*, of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I am not mad, most noble Festus, I speak the words of truth and soberness. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women, than have found a grave in that deluge which swept over the highest hill tops, engulfing a world, of which but eight were saved. As compared with other vices, it may be said of this, Saul hath slain his thousands, David his tens of thousands."

2.—Take the testimony of a celebrated *statesman*. The Right Hon. W. E. Gladstone, addressing his constituents at Wemuth, in 1867, and, after stating that he was not a temperance man himself, went on to say: "There was no doubt, whatever, that *the tendency of excess in drink* is a great curse, and a great plague to the people of England. Many is the fine fellow that is ruined by it; many is the man that might have been among the very best and most useful members of society, if it had not been for that one curse and plague."

3.—Take the testimony of a *great thinker*. Goldwin Smith says:—"It is too clear that the rapid extension of the present system is threatening the very life of the community,—that it is producing a physical and moral pestilence more deadly in the deepest sense than any other plague which stalks the infected cities of the east; that it is bringing great masses of our working classes to a self-imposed bondage, more complete and more

degrading than slavery itself; that it is undoing for the people; that it is not only filling the present with unspeakable misery and vice, but blighting the prospects of labor for the future."

4.—Take the statement of an *English bishop*. Dr. Temple says:—"I do not think that it can, for one moment, be denied that there is no other evil at present in this country, so deadly in its operation as the drunkenness that prevails among us. Even those who altogether oppose all that you are doing, and all that I should wish to do—even those are not prepared to deny what, indeed, is the plainest of facts, that far the largest part of all the evils which men suffer now, that can be at all prevented by human means, comes of the indulgence in this one fearful sin. I do not think that I am at all overstating, when I say, that this one cause of unhappiness and crime is equal in its bad effects to all the other causes put together."—*Speech as Chairman of the United Kingdom Alliance Anniversary Meeting, held in the Free Hall, Manchester, October, 1869.*

5.—Take the testimony of a *Church Convocation*,—we refer to the report on intemperance of the Lower House of Convocation of the province of Canterbury. "The results of intemperance, as portrayed in the evidence before your committee, are of the most appalling description. In the case of individuals, it is shown that loss of health and intellect, decay of strength, disease in its most frightful forms, and premature death, are the usual products of intemperance; that the temper is soured, the passions inflamed, the whole nature brutalized by it—in short, that there is no enormity of blasphemy in language, and cruelty in action, of which even persons naturally gentle and well conducted, are not capable of, and to which they are impelled when under the influence of drink. In family life, affections are blunted and obliterated; the tenderest relations are outraged and set at nought; children are left without food, clothing, or education, and abandoned or forced to crime by the authors of their being, that the means of gratifying the craving for drink may be obtained. Husbands are neglected by their wives; wives are subject to revolting cruelty and violence; infants are often overlaid and killed, and the sin of the parent is visited on a stunted, sickly, and debilitated offspring.

"As to the evils inflicted on society and the nation at large by intemperance, these in their nature and amount, as attested in the evidence before your committee, are not only harrowing and

humiliating to contemplate, but so many and wide-spread as almost to defy computation. In no country, probably, is indulgence in this vice so prevalent as in our own. It may be truly said of our body politic, that the whole head is sick, and the whole heart faint. And, unless remedies be speedily and effectively supplied, consequences the most disastrous to us as a people cannot be averted."

6.—Take the testimony of an eminent *Judge*. Says the Lord Chief Justice, Sir W. Bovil, in a letter to the Venerable Arch-deacon Sanford:—"I have no hesitation in stating that in the North of England, and in most of the large towns, and the manufacturing and mining districts, intemperance is directly or indirectly the cause of by far the largest proportion of the crimes that have come under my observation.

"Amongst a large class of our population intemperance in early life is the direct and immediate cause of every kind of immorality, profligacy and vice, and soon leads to the commission of crime. It is frequently very painful to find honest and well disposed; and hard-working men, who do not belong to the criminal class, placed in the dock for serious crimes committed under the influence of drink, and who, if they had been in possession of their senses, would never have thought of committing such crimes; and still more painful to a judge, to have to sentence such men to long terms of imprisonment, to the ruin of themselves and families. The cost to the country for the maintenance of the prisoners and their families likewise becomes a matter of very serious importance. Considering the amount of pauperism as well as crime which is thus occasioned, it would seem to be the imperative duty, as well as the interest of the state, to endeavor to provide some *remedy*, which will check so frightful an evil."

7.—Lastly, take the testimony of a noted *Brewer*. Mr. Charles Buxton, M. P., in his pamphlet, "How to Stop Drunkenness," says:—"It would not be too much to say, that if all drinking of fermented liquors could be done away, crime of every kind would fall to a fourth of its present amount, and the whole tone of moral feeling in the lower orders might be indefinitely raised. Not only does this vice produce all kinds of wanton mischief, but it has also a negative effect of great importance. It is the mightiest of all the forces that clog the progress of good. It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tam-

pering with their faculties of reason and will—soaking their brains with beer, or influencing them with ardent spirits. The struggle of the School, the Library, and the Church, all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell. It is, in short, intoxication that fills our gaols—it is intoxication that fills our lunatic asylums, and it is intoxication that fills our workhouses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England. We are convinced that if a statesman who heartily wished to do the utmost possible good to his country, were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be, that he should *study the means by which this worst of plagues can be stayed*. The intellectual, the moral, and the religious welfare of our people, their national comforts, their domestic happiness, are all involved. The question is, whether millions of our countrymen shall be *helped* to become happier and wiser—whether pauperism, lunacy, disease and crime shall be diminished—whether multitudes of men, women and children shall be aided to escape from utter ruin of body and soul? But what we would throw out for consideration is the question, Whether it should not be allowed, that when five-sixths of the rate-payers of a parish demand the entire extinction of all the places for the sale of fermented liquors, their prayer should be granted, and all licenses then existing should expire, after a fair time had been allowed for the *publicans* to make other arrangements.”

Our proposition states that the drinking system is the greatest evil in our land. And where indeed, for villany, immorality, and destructiveness, shall we find anything comparable to it?

Its ravages extend down the stream of time coming from the barbarous tribes once inhabiting our country, but gathering strength, from age to age, until now it threatens to overwhelm us with the greatest evils that can menace a people. To the mead-drinking Saxons succeeded the wine-drinking Normans, and the beer-drinking of the agglomerated races forming the English people. To this was added the drinking of ardent spirits in the sixteenth century, and to that again the consumption of various kinds of intoxicating liquors, rendered more complicated and deadly by the addition of stupefying drugs.

Intemperance is an evil more desolating than war. It is true the

ravages of war are terrible, and when its dark thunder clouds burst upon a country, woe to the inhabitants thereof. When Mars rides forth in his blood-red chariot, rapine and violence, pestilence and famine, bring up the rear. But the longest and most disastrous wars terminate at last, and the people have rest. Overthrown cities arise again, and desolated plains wave afresh with luxuriant harvests. Not so with intemperance: its ravages never cease, whilst all that is horrible and cruel in war, the after-pillage, violence, murder, and outrage, are aggravated and intensified by intemperance.

It is an evil more destructive than the pestilence. When the pestilence devastates a land, some of the noblest and most heroic virtues which adorn humanity are developed and expressed, but strong drink demoralizes and corrupts all who yield themselves to its influence. Repeated visitations of the pestilence—at one time as the terrible plague, then as the sweating sickness, or, lastly, as the ghastly cholera—have taught men wisdom, and by improved sanitary arrangements, and certain scientific appliances, pestilences have been deprived of their former terrors, and their destructive ravages are confined within narrower bounds, and were it not for its dread ally, intemperance, we should have little to fear; but it is strong drink that prepares the way for the pestilence, and that adds to its fatality.

Intemperance is more cruel than famine, for it destroys the food that ought to be applied to feed a famine-stricken people. Nature is unchangeable within certain narrow limits, and she produces sufficient food, though not always equally distributed, to meet the wants of all her children. A bad harvest is succeeded by a plentiful one, and dearth in one land is balanced by superabundant plenty in another. What one country may lack another provides.

“Each climate needs what other climes produce;
And offers something to the general use;
No land but listens to the common call,
And, in return, receives supply from all.”

Man is endowed with intelligence, that he may prepare for the occasional fluctuations of nature, and that he may be the distributor of that food so amply, if not so uniformly provided, conveying it from the land of plenty to the land of dearth. But how can this be done, when a *fourth part* of the food produced in certain countries is wantonly destroyed by conversion into

intoxicating liquor. Famines only recur at rare and distant intervals, and are chiefly confined to districts remote from the civilized world; but where intemperance abounds you have a *chronic* famine. Day by day thousands starve, pine, and die, because those who ought to provide for them waste their substance and expend their means upon intoxicating liquor.

Intemperance is an evil more demoralizing than slavery. It corrupts the heart, the fountain of human affections, and sinks man lower in the scale of being than slavery of itself can do. Its victims, too, are more numerous, and suffer much more intensely. The links of this chain eat more deeply into the soul.

In short, this evil is more destructive to the general well-being of society than any other vice, or than all other vices put together. For the most part, indeed, other vices and evils spring from the drinking system, and their most revolting features are borrowed from it. Apart from drinking, they are comparatively manageable, or disappear altogether. Gambling, prostitution, and other abominations, flourish most luxuriantly, but with the luxuriance of the nightshade, where intemperance abounds.

The drinking system is a more deadly and demoralizing evil than the opium plague of the far East. The consumption of this drug, indeed, is not confined to the Chinese and Moham-medans. Its use, in fact, is very largely extended in this country, altogether apart from its legitimate use as a medicine. For many years now it has been extensively administered to infants by monthly nurses, or by ignorant, idle, and unnatural mothers, in the form of Godfrey's Cordial, and other soothing syrups. In consequence, thousands of these little ones suffer from almost constant narcotism, and are either poisoned out of the world ere they have seen the end of their first year, or they grow up sickly, with depraved appetites and weakened intellects, to fall victims in after years to the vice of intemperance. It is our conviction, founded on extensive observation, that the injury done to the nervous systems of children by the administration of these nostrums, leads, in after years, to the development of the drunkard's appetite, and the misery of the drunkard's career.

The use of opium is also increasing most alarmingly on the part of our adult population; not, as was once stupidly asserted, amongst the teetotalers. We are acquainted with several confirmed cases of opium eaters. Some take it in the form of

paregoric elixir, others in the form of laudanum, and some, again, gulping down the solid drug. It is no doubt used excessively in adulterating beer and ale.

Dr. Pereira says:—"There is great reason to believe that the practice of opium-eating is very common in this country among the lower, as well as the middle classes. The consumption of opium is very great, and wholly disproportionate to the quantity required for medicinal purposes. From an official report just published (1853), it appears that during the last five months the enormous quantity of 63,384 lbs. had been imported into the country, the quantity for the last month was 9,699 lbs."—*Materia Medica*.

Says Dr. Alfred Taylor in the *Times* (1864), speaking of certain districts not remarkable for temperance, and referring more particularly to Northampton, Plymouth, and Merthyr-Tydvil:—"Immense quantities are sent into these districts, and the retail druggists often dispense as much as 200 lbs. of laudanum a year. In one district the average annual consumption is calculated to be at least 100 grains of opium per head. It is sold in penny sticks or pills; and a well accustomed shop will serve 300 or 400 customers on Saturday night. A man in South Lancashire complained that his wife had spent £100 in opium since she was married."

These are sad disclosures, and it would seem we are in danger of being inundated with the ravages of opium-eating, even as we are now with the ravages of alcohol-drinking. The same law of narcotics—that use *generates* abuse—governs both practices, as well as tobacco-smoking. Whether the late Act to Regulate the sale of Poisons, which came into force on January 1st, 1869, has had any effect in checking this evil, we have not yet been able to ascertain.

As a warning to our readers, we shall now describe the effect of opium-eating upon the Chinese, they being more addicted to this vice than perhaps any other nation.

The Alliance American Commissioner (Dr. Lees), writes to the *Alliance News*, under date November 27th, 1869, as follows: "At Chinese camp, in California, I took pains to go among the Chinese, not only to their shops, where I saw many buying opium, but to their homes, where I saw them smoking it. I also visited an hospital, and saw two men dying of the atrophy which the habit brings on. It was a sorrowful scene of 'death-in-life.' Already dead to all work, all emotion, all thought. I saw a few gleams of memory light up their parched faces and dulled eyes as, in smoking the drugs at intervals, they doubtless

thought themselves once more in the far, familiar home which they would never again behold! And yet this baneful habit does not produce the horrible effects of alcohol—does not so endanger society, and disturb the foundations of government, because it does not so disturb, demoralize, and demonize the soul."

In the *British and Foreign Medical Review*, (vol. iv. p. 394), Dr. Oppenheim thus describes the effects of opium-eating upon the inhabitants of Turkey and Persia:

"The causes leading to the use of opium are many, and among them may be reckoned the following:—Long continued diarrhoea, as a remedy for which opium is used in the first instance, and its use afterwards continued from habit [no craving;] chronic coughs, in which opium is also used as a popular remedy; *habitual drunkards also frequently have recourse to opium as a new stimulus*, after they have abjured wine in a fit of repentance. Persons holding high offices, or dignities in the state, have also recourse to opium, when the preservation of their character forbids them the use of wine; some very strict believers also take opium as a restorative in cases of great exertion, as the Tartars (*couriers*), who travel with astonishing celerity. Opium-eaters generally begin with doses of from half a grain to two grains, and gradually increase the quantity till it amounts to two drachms, and sometimes more, a day; they usually take the opium in pills, but avoid drinking any water after having swallowed them, as this is said to produce violent colic. To make it more palatable, it is sometimes mixed with syrups, or thickened juices; but in this form it is less intoxicating, and resembles mead; it is then taken with a spoon, or is dried in small cakes, with the words *Mash Allah*, 'the work of God,' imprinted on them.

"The habitual opium-eater, is instantly recognized by his appearance. A total attenuation of body, a withered, yellow countenance, a lame gait, a bending of the spine, frequently to such a degree as to assume a circular form, and glassy, deep-sunken eyes, betray him at the first glance. The digestive organs are in the highest degree disturbed; the sufferer eats scarcely anything, and has hardly one evacuation in a week; his mental and bodily powers are destroyed—he is impotent. By degrees, as the habit becomes more confirmed, his strength continues decreasing, *the craving for the stimulus becomes ever greater, and to produce the desired effect, the dose must be constantly augmented*. When the dose of two or three drachms a day no longer produces the beatific intoxication so eagerly sought by the *opiophagi*, they mix the opium with *corrosive sublimate*, increasing the quantity till it reaches to ten grains a day; it then acts as a stimulant. After long indulgence the opium-eater becomes subject to nervous or neuralgic pains to which opium itself brings no relief. *These people seldom attain the age of forty*, if they have begun to eat opium at an early age. The fasts in the month Ramadan are for them fraught with

the most dreadful tortures, as during the whole of that month they are not allowed to take anything during the day. It is said that to assuage their sufferings they swallow, before the morning prayer, besides the usual dose, a certain number of other doses wrapped up in particular papers, having previously calculated the time when each envelope shall be unfolded, and allow the pill to produce the effects of their usual allowance.

When this baneful habit has been confirmed, it is almost impossible to break it off; the torments of the opium-eater when deprived of this stimulant, are as dreadful as his bliss is complete when he has taken it; to him night brings the torments of hell, day the bliss of paradise. Those who do make the attempt to discontinue the use of opium, usually mix it with wax, and daily diminish the quantity of the opium, till the pill at last contains nothing but wax."

The opium curse is indeed great and terrible, and in the confessions of English opium-eaters, to wit, De Quincey and Coleridge, we may form some idea of the miseries it inflicts upon its victims; first beguiling them with pleasant reveries, then enchaining them in hopeless slavery, and finally inflicting upon them indescribable torments. But great and terrible though this curse be, it must yield the palm to the still greater and more terrible curse of our drinking system. Where opium *lulls* the passions, alcohol *arouses* them, and where opium brings prostration and inanition, alcohol urges on to deeds of violence and murder.

CHAPTER II.

THE DIETETIC VALUE OF ALCOHOLIC BEVERAGES.

PROP. II.—*"That all intoxicating liquors are perfectly useless for every purpose of life, as articles of diet."*

Is alcohol food? This is now the great question before us, and in seeking its solution, we must inquire—What is Food? and then—Does alcohol answer to this reply?

Any substance containing the elements of which the human body is composed, in such a state of combination that the body can appropriate them, is food. If then we take up any substance, we must seek to ascertain these two things:—1st, Does it contain those *elements* of which the body is composed? And 2d, Does it possess them in *such a state* that the body can use them? Now to ascertain this, we must inquire, (1) Of what is the body composed? (2) What are those physiological changes which render food necessary? And (3) Does chemical analysis, carefully conducted experiment, and experience conjoined, attest that any substance called "food" fulfils the necessities required?

1st.—The human body, examined chemically, is found to be composed of a variety of compound substances, each of which is capable of being reduced to simpler forms. We find albumen in the blood and nerve matter, which when analyzed gives protein ten parts, sulphur two parts, and phosphorus one part; fibrine found in the muscles and in the blood, gives protein ten parts, sulphur one part, and phosphorus one part. The protein again may be ultimately resolved into carbon, oxygen, nitrogen, and hydrogen, combined in different proportions.

Fat is found in the blood, and in the cells of the adipose tissues, giving rotundity and comeliness to the body. Proximate analysis shows this substance to be composed of stearine, oleine and margarine; while ultimate analysis resolves it into the simple elements—carbon, hydrogen, and oxygen.

Gelatine is found in the cartilaginous tissues, but not in the blood.

The body also contains water, which can be resolved into oxygen and hydrogen. The body, in fact, is mainly composed of water. A man weighing 154 lbs. will be composed of about 88 lbs. water, and only 66 lbs. of solid material. Water enters into the formation of all the tissues, and without it the body would crumble to atoms. The blood contains about 80 parts water, which is the vehicle for conveying to the different tissues those nutritive products they from time to time require, and for removing those obnoxious products of waste which must be thrown out of the body as fast as formed.

We also find in the blood a variety of earthy and saline matters, as phosphate of lime forming the principal part of the earthy matters of bone. Silica found in the nails, hair, and enamel of teeth; carbonate of lime also entering into the composition of bone; peroxide of iron existing in the red globules of the blood. There is also creatine and creatinine contained in the flesh; they are nitrogenous derivatives of flesh, and resemble in their nature, quinine. There is also to be found chloride of sodium, or common salt; sulphate of potash; sulphate of soda; and other saline ingredients. In fact, one gallon of blood contains 420 grains of saline matter.

Such then are the materials of the human body; and any article claiming to be food must contain one or more of those substances entering into its composition, or it must contain those elements which go to form them, in such a state of combination that the body can appropriate them. It is not what goes into the mouth that nourishes a man; but what the stomach can digest, and the body work up into its own structure. Now it is a *sine qua non*, that the mineral ingredients be in a state of combination either with animal or vegetable products, in order that the human body may appropriate them. Vegetables may thrive upon the raw material, but animals cannot. There is but one exception to this rule, and that is salt. We read indeed of certain people possessing very curious appetites for certain crude products, that have not yet been transformed either into animals or vegetables. Sometimes they eat coal (carbon), sometimes slate-pencil (silica), etc. But they don't improve upon this diet; nay, rather, they become thin and waste away.

We know of but one perfect typical diet, *milk*. One pound weight of which contains $13\frac{1}{2}$ ozs. of water, $\frac{1}{2}$ oz. of mineral matters, $\frac{1}{2}$ oz. of sugar, $\frac{1}{2}$ oz. of butter, $\frac{1}{2}$ oz. of caseine, a substance

analogous to albumen. In fact, it contains all the elements the body requires, and, withal, in such a form that the body can readily appropriate them.

2d.—We inquire what are those physiological operations going on within the body, necessitating and indicating food?

The first is that of *combustion*. By means of this process the body is preserved at a given temperature, 98° Fahrenheit, whatever the external temperature may be. You may place a man in a room heated to 300°, only supply him with plenty of water and atmospheric air to breathe, and he will neither bake nor burn; but the internal parts of his body will still indicate a temperature of 98°. Or place him upon a field of ice amid polar snows, only supply him with an abundance of fatty food, and though the thermometer may indicate 20° below zero, yet will the body internally still give 98°.

This process of combustion is carried on in the lungs, and in the cellular membranes and ultimate tissues of the body; in fact, there is no portion of the body where it is not being continuously carried on.

Another process is that of *assimilation*, by which the body works up into its own tissues, food which is fitted for that end.

Another process is that of *disintegration*, or the pulling down process.

These processes are continually being carried on in the body. We cannot conceive an idea, speak a word, or move a muscle, but we wear away some portion of this delicate and complicated machine. The involuntary movements going on within are also a source of constant change. As the constant dropping of water wears away the stone, so the constant friction arising from the action of our nervous and muscular power is continually wearing away the body. To repair this constant waste, it is necessary that the system appropriate fresh material, and build it up into its own tissues. These changes, called *metamorphosis*, are so extensive and incessant, that in about seven years we must have a brand new body, no single particle of our former structure remaining.

Dr. E. Lankester calculates that a human being loses about the fortieth part of his weight every day, and on that reckoning, the vital organs are renewed every forty days.

Disintegration is more active during the day; assimilation, during the repose of slumber.

It appears to us that the particles forming the human body can only remain a certain time in a healthy condition. Anything, then, retarding these changes, or hastening one and retarding the other, must prove inimical to the health and vigor of the body.

Another essential process is *elimination*, called also *deputation*, which is a throwing out from the body of those worn out particles, the retention of which become a nuisance, and a source of danger. As disintegration goes on, albuminous structures are resolved into lithate of ammonia, and the gelatinous into lactate of urea. Now these are poisonous, and if suffered to remain in the circulation beyond a certain time, they poison as certainly as though they had been introduced into the system from without. Urea, for example, is a brain-poison. If its excretion by the kidneys is checked, as in some cases of typhus, it rises to the head, and circulates through the brain; the breath smells of it, the patient sinks into a profound stupor, and dies comatose, poisoned with urea. If lithate of ammonia be retained, not only may it resolve itself into lithic acid, but also into certain combinations of cyanogen, that act as subtle poisons. From this we see how important it is that no check should be placed upon the natural and vigorous performance of the processes of elimination. That the body may be thoroughly cleansed from all impurities, the body is provided with a perfect sewerage system. In this respect it resembles a town, the sanitary arrangements of which are complete. The sewerage pipes are the veins, and the outlets are the bowels, kidneys, skin, and lungs. Every moment of our existence nature is engaged in burning up, or throwing out the different products of disintegration, thereby keeping the body *sweet, healthy, and pure*.

Now to build up the tissues, to support combustion, etc., three kinds of food are needed. 1. *Tissue-forming* foods. 2. *Heat-giving* foods. 3. *Auxiliary* foods; or such as aid the functions of the other two.

CLASS I., or Tissue-forming foods, include all articles of diet containing *nitrogen*; as, albumen, fibrine, and caseine. These are also called the protein compounds, proteine being the substance common to them all. Albumen has this peculiarity: it cannot be formed in the body save from a protein compound; so that it is impossible to transmute water, fat, starch, or sugar, which do not contain it, into muscular and nervous tissue.

CLASS II., or Heat-giving foods, include substances which, by combustion, are the source of heat, such as starch, sugar, fat, or oil. (These are sometimes called carbonaceous compounds.*) In the body, heat is generated in the same way, essentially, as in the burning of a coal fire, or of a tallow candle. For instance, the fat of tallow is composed of hydrogen, oxygen, and carbon, while the cotton wick contains also some ash. These form a compound, locking up, as it were, in reserve, caloric or latent heat.† Now in order to liberate that latent heat, you must reduce that compound into simpler, and lower forms of matter.‡ The intensity of the heat evolved depends upon the energy of the combusive process. Now apply flame to the wick of the candle, and combustion at once begins. The oxygen of the air in part combines with the hydrogen of the tallow, and forms water, (as you can test for yourselves, by holding a cold tumbler over the flame); while other oxygen of the air combines with the carbon, and forms carbonic-acid-gas. (This also you can test thus:—Put an inverted bottle over your burning candle and allow the flame to burn *within* the bottle till it goes out for want of air. Withdraw the candle, and fasten up your bottle secure, with a cork, in which you have previously placed a quill, the end of which was stopped with a little plug. Have some lime-water prepared; remove your plug; insert a funnel, and immediately pour in the lime-water. This will immediately become *milky*, and after standing a short time, an insoluble substance, carbonate of lime [*chalk*], will fall to the bottom. How are we to account for this change? Why, the carbon of the carbonic-acid produced from the carbon of the candle and the oxygen of the air, unites with the lime, oxygen flies off, and chalk is the product which remains.) In the wick the same process goes on, but, as it contains earthy materials, these, instead of flying off, remain in the form of a black ash, which we remove from time to time with a pair of snuffers. Thus the candle, a compound substance, is entirely changed; its elements being separated and transformed into lower and simpler forms of matter, in the course of which changes, light and heat are given out.¶

* All organic substances *alike* contain carbon, which in fact is the skeleton-matter of them; hence this name is a misnomer.—Ed.

† Strictly speaking, there is no such thing. Heat is *matter in motion*—i. e., a form of force.—Ed.

‡ What really happens is, that the force of *chemical* cohesion is transformed into *motion*.—Ed.

¶ To drop metaphorical language, we should say, *these very changes called combustion*, produce the *sensations* called light and heat.—Ed.

Now the same kind of process is carried on in the body as in the burning of the candle; but it is less vigorous, and more graduated. The lighted candle has a temperature of 700°, the human body 98° only. We take the fuel-foods into our body, and they are *oxidized* (or burnt off) partly in the lungs, and partly in the capillaries, or fine blood-vessels of the body. As the process of breathing in oxygen goes on, our fuel-food obviously undergoes a change, for we never see it in the same form again; it passes away, by breath and transpiration, in the form of vapor and carbonic-acid-gas, thus maintaining the temperature of the body. Of this completeness of the parallel we may assure ourselves at any time, by breathing upon polished metal, or a piece of glass, when we see the vapor; and by breathing into a bottle containing lime-water, when exactly the same change will take place as from the carbonic-acid-gas of the candle.

There is a secondary kind of fuel-food. Every particle of tissue pulled down by the disintegrating process, is a source of animal-heat; for where the albuminous and gelatinous structures are resolved into the lower forms, *heat* and *force* result; so that in all the minute cells of the body the process of combustion is going on. The ash left behind,—the mineral matters of the food, which can be resolved neither into vapor nor gas,—are removed from the body by the operation of the kidneys and bowels.

Class III., or Auxiliary foods. The matters coming under this head are very numerous—*water*, *common salt* (*chloride of sodium*), which is found in the blood in the proportion of three drachms to one gallon. Its great function is to hold fibrine and albumen in solution, and to aid the absorption of fluids into the system. Probably also it produces the chlorine of the hydrochloric acid of the gastric juice:—thus playing a most important part in the animal economy. Then there is *peroxide of iron*, so necessary to the vitality of the blood. There are also all those mineral products that form the *ash* of plants and animals.*

* Food may be also classified according to the proportion in which the different dietetic principles are found in it. (1.) *Aqueous*; as water, and tea, and coffee, because they consist almost entirely of water. (2.) *Amylaceous*; containing a large proportion of starch, as rice, potato, sago, arrowroot, etc. *Saccharine*; containing a large proportion of sugar; as beet-root, carrot, sugar, etc. The amylaceous and saccharine contain about 40 or 50 per cent. of carbonaceous matter. (3.) *Oleaginous*; containing a large proportion of oil,—as cocoa, bacon, butter, etc. These contain from 70 to 80 per cent. of combustible matter. (4.) *Fibrinous*; containing a large proportion of fibrine; as the cereals, and cooked flesh, meat, etc. (5.) *Caseinous*; containing a large proportion

Having explained the nature of "food," and classified it, we are now prepared to inquire—Is alcohol food? To those who answer, Yes! we ask them, please point out the class to which it belongs?

1.—*Is alcohol a flesh-forming food?* Uncomplimentary science declares, No! It contains no nitrogen, and cannot therefore nourish the muscular and nervous tissues.

Baron Liebig says:—"Beer, wine, spirit, etc., furnish no element CAPABLE of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle."

Dr. W. B. Carpenter says:—"Alcohol cannot supply anything which is essential to the due nutrition of the tissues."—*Manual of Physiology*, 4th ed., 1865, p. 327.

Dr. Lionel Beale, F. R. S., Physician to King's College Hospital, and an eminent Microscopist, says:—"Alcohol does *not* act as food; it does not *nourish* tissues; it may diminish waste by altering the consistence and chemical properties of fluid and solids. It cuts short the life of rapidly growing cells, or causes them to live more slowly. THE REMEDIES WHICH ACT FAVORABLY, REALLY SEEM TO ACT, NOT BY INCREASING VITAL POWER, BUT BY DECREASING THE RATE AT WHICH VITAL CHANGES ARE PROCEEDING."*

Hence we see, that while alcohol is not a tissue-forming food, it retards the nutrition of the body.

2.—*Is alcohol a fuel-food?* Again science declares, No! for it contains no fat, no starch, and no sugar. "But," says an objector, "it must act as a fuel-food because it contains elements which enter into the composition of fuel-foods, as carbon and hydrogen." True! so do certain corrosive mineral acids, but who would attempt to use them as fuel foods, for instead of acting as fuel to the body they would convert it into fuel by burning up its tissues. Alcohol, instead of acting as fuel in the body, converts it into fuel. James Heygate, M. D., F. R. S., says:—"I have often said that brandy ought never to have left the apothecary's shop . . . When used as an ordinary drink, not even in very great excess, I know of no agent so destructive to the tissues of the body. Brandy drinkers are notoriously short-lived."—*Brit. Med. Journal*, Nov. 9th, 1862.

Again, though alcohol contains carbon and hydrogen elements, of caseine, as the leguminous plants, pears, milk, cheese, etc. The Fibrinous and Caseinous are rich in nitrogen, and are therefore valuable as flesh-formers.

*For many other testimonies, to the same effect, see *Doctors, Drugs, and Drink*, by Dr. F. R. Lees.

it does not contain them in such a state of combination that the body can readily and innocently appropriate them.

If alcohol was a fuel-food, we should reasonably expect to find that when taken internally, it would increase, or at least, not diminish, the exhalation of water, and of carbonic-acid-gas, these being the products of combustion; and that it would also maintain the temperature of the body at 98°. But such is not the case. The amount of water and of carbonic-acid-gas passing away from the lungs is lessened, and the temperature of the body is (generally) somewhat lowered, and often remarkably so. —See Chapter III.

Dr. E. Smith says:—"The action of the skin is lessened. It (alcohol) neither warms nor sustains the body, (though) the *sensation* of warmth is increased."

Dr. Vierordt, of Carlsruhe, says, as the result of experiment:—"The expiration of carbonic acid, after the (moderate) use of *fermented* liquors, is considerably diminished, and does not return to its normal quantity for the space of two hours." Alcohol, then, is not a fuel-food; for instead of aiding combustion and maintaining the heat of the body up to its healthy standard, it retards combustion and lowers temperature.

3.—*Is alcohol an auxiliary food?* Science and experience alike answer, No! It cannot take the place of water. For though water, like alcohol, is not transformed in the body, but is eliminated unchanged, it is a necessary part of the body, and enters extensively into the formation of all the tissues; it is also necessary for the carrying on of all the vital processes. Now, as Dr. Lees has observed, *all that water is to the body, alcohol is not*. For the body strives to get rid of it as quickly as possible by every available outlet. Dr. Carpenter thus shows the uses of water in the animal economy. "It is water which holds the organizable materials of the blood either in solution or suspension, and thus serves to convey them through the minutest capillary pores into the substance of the solid tissues. It is water which, mingled in various proportions with the solid components of the various textures, gives to them the consistence they require; and it is water which takes up the products of their decay and conveys them, by a most complicated system of SEWAGE, altogether out of the system . . . No OTHER LIQUID CAN SUPPLY ITS PLACE; and the deprivation of water is felt even more severely than the deprivation of food . . . Alcohol cannot answer

any one of those important purposes for which the use of *water* is required in the system; whilst, on the other hand, it *TENDS TO ANTAGONIZE MANY OF THOSE PURPOSES* by its power of precipitating most of the organic compounds whose solution in water is essential to their appropriation by the living body."

Neither can alcohol take the place of salt. This substance exists in the blood of all animals, whether they take it in its pure state or not. It is also to be found in most foods; but alcohol forms no portion of natural food; neither can it be detected in the blood unless it has been imbibed as alcohol, and then it appears and acts as a foreign agent, and a general disturber of the vital functions. Salt variously aids digestion; it provides chlorine for the hydrochloric acid of the gastric juice, and combines with that acid to increase its dissolving power. Alcohol never acts thus. On the contrary, it retards digestion by hardening the food in the stomach, and by arresting the chemical action of the gastric juice.*

Neither can alcohol take the place of potash, or of peroxide of iron:—both found in the blood, and necessary to its proper oxidation. Take away potash from the food, and scurvy is the result; take away iron, and wasting, and anæmia ensue. But

* Says Dr. Dundas Thompson:—"It is a remarkable fact, that alcohol, when added to the digestive fluid, produces a white precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter." Says Todd and Bowman:—"The use of alcoholic stimulants retards digestion by coagulating the *pepsine* (an essential element of the gastric juice), and thereby interfering with its action—were it not that wine and spirits are rapidly absorbed, the introduction of these into the stomach, in any quantity, would be a complete bar to the digestion of the food, as the *pepsine* would be precipitated from solution as quickly as it was formed by the stomach."—This fact is fully attested by the experiments of Dr. Munroe, F.L.S., who had bottles containing finely minced beef, with gastric juice taken from a calf's stomach. In one bottle the gastric juice was mixed with water; in another with alcohol; and in a third with pale ale. The temperature was maintained at 100°, and the contents were churned, to imitate the movements of the stomach during the process of digestion. The following table gives the result:

Finely minced beef.	2d Hour.	4th Hour.	6th Hour.	8th Hour.	10th Hour.
I. Gastric juice and water.	Beef becomes opaque.	Digesting and separating.	Beef much lessened.	Broken up into shreds.	Dissolved like soap.
II. Gastric juice and alcohol.	No alteration perceptible.	Slightly opaque but beef unchanged.	Slight coating on beef.	No visible change.	Beef solid on cooling; pepsine precipitated.
III. Gastric juice and pale ale.	No change.	Cloudy with fur on beef.	Beef partly loosened.	No further change.	No digestion; on cooling, pepsine precipitated.

alcohol retards the oxidation of the blood. Prof. Miller says: "Prout and others have experimentally ascertained that less carbonic acid than usual is evoked during the presence of alcohol in the blood, and that that fluid is decidedly darker than in persons untainted by the poison. It would almost seem as if alcohol, circulating in the blood to a considerable extent, suspended for the time the chemico-vital processes proper to the fluid in its normal state. Thus the oxidation of the phosphorus of waste tissue is sometimes so interrupted by alcohol, that the body of the drunkard smells of phosphorus, his breath presents a visible phosphorescence, and his urine is luminous in the dark."—"*Alcohol, its place and power.*"

Alcohol, then, is *not* food; for it neither warms nor nourishes the body, nor aids in doing so. In fact, it possesses no one of the great distinctive features of an aliment, and the body always treats it as a foreign irritating substance, to be got rid of as soon as possible.

A distinctive feature of food is, that it is used up in the body, and never reappears in the same form. Having passed through various changes in the body, and having, by these changes produced force and heat, it is reduced into lower and simpler forms of matter, which are thrown out of the body as carbonic acid, and urea, etc. Now the experiments of Lallemand, Perrin, and Duroy, and of Dr. E. Smith, prove that little, if any alcohol, is *transformed* in the body; and that some of it is driven out in *exactly* the same form as it entered. By means of the chromic acid test, which is good when rightly applied, they *were enabled to detect alcohol unchanged in all the different excreta*, during many hours after its imbibition in moderate quantities; but in *no* instance were they able to detect its *derivatives*, aldehyde and acetic acid. It is true, M. Lallemand states, that acetic acid is sometimes produced in the stomach from the transformation of alcohol by the gastric juice; but Dr. E. Smith calls this in question—"The presence of increased acidity in the stomach is very common, quite apart from the use of alcohols, and follows the use of anything which disturbs the digestion; it is not, however, produced *from* such agencies, but is secreted more abundantly *under their influence*.* It is by no means common to have any evidence of the presence of increased acidity in the stomach after the ordinary use of alcohols, and hence it is, on that mode

* An important distinction, which also applies to the formation of fat in drinkers.—Ed.

of reasoning, far more likely that, when it occurs, it is produced, not from the transformation of the alcohol, but from the process by which the acidity occurs in the ordinary conditions where alcohol is absent."—*Brit. Med. Journal*, Nov. 2d, 1861.

The following are Mr. Perrin's final conclusions:—"Alcohol may unreservedly be stated not to be an aliment, because—1st, it exists unchanged in the blood; 2d, no trace of its transformation or destruction can be discovered; 3d, it is eliminated unchanged by *all* the excretory organs; 4th, the phenomena it gives rise to, *in whatever dose taken*, its accumulation in the nervous system, and its well known toxical and pathogenic action, demonstrates it to be a modifier of nervous force, and *negatives the alimentary character attributed to it*;* 5th, the objection drawn from the inability to reproduce the total quantity taken, cannot be received by physiologists. At most, this shows that some portion becomes lost during the peregrination of the alcohol through the economy, but it in no wise proves that it has been burnt or destroyed."

Dr. Markham sums up as follows:—"It (alcohol) is, to all intents, A FOREIGN AGENT, WHICH THE BODY GETS RID OF AS SOON AS IT CAN. . . Alcohol is not a supporter of combustion. Part, probably the whole of it, escapes from the body; and none of it, so far as we know, is assimilated. It is, therefore, not a food in the age of science."—*Brit. Med. Journal*, Nov. 23d, 1861.

We will now consider some of the more plausible OBJECTIONS urged against our positions by the defenders of the bottle.

1.—"Though alcohol be not in itself a food, yet the beverages containing it are, since they contain water, holding in solution a considerable amount of nutritive aliment."

True, these beverages contain water, but it is *poisoned* water, and stands related to the animal economy as sewage water, which, of course, we should never think of drinking. We do not then object to the water *as* water, but as water *impregnated with poison*. It is also true that these beverages hold in solution certain nutritive material, in very minute quantities; not at all sufficient to rank them among the foods. Homœopathy may do very well when applied to medicine, but it won't at all answer when applied to food. For where is the person that can live upon infinitesimal portions of aliment?

* In all definitions of food, this condition must be considered. It must be innocent.—Ed.

Dr. E. Lankester says:—"Beer contains but one per cent. of nutritive matter, and is, therefore, not a thing to be taken for nutrition at all."

Dr. E. Johnson says:—"If you evaporate a glass of wine on a shallow plate, whatever solid matter it contains will be left dry; and this will be found to answer to about as much as may be laid on the extreme point of a pen-knife blade; and a portion, by no means all, but a portion of this solid matter I will readily concede, is capable of nourishing the body—a portion which is about equal to one-third of the flour contained in a single grain of wheat."

Prof. Lyon Playfair says:—"100 parts of ordinary beer or porter contains 9·5 parts of solid matter, of which only 0·6 parts, [half of one part] consists of flesh-forming matters; or, in other words, it takes 1,666 parts of ordinary beer or porter to obtain one part of nourishing matter. . . Beer is not taken as a beverage for its nutritious ingredients, but wholly for its alcohol."* Of barley, from which beer is manufactured, he thus speaks:—"A good specimen of barley-meal, with its husks mixed, I found to contain as much as 14 lbs. of albumen, or flesh-forming principle, in every 100 lbs., while the substances adapted to support the body amounted to 68 lbs. in the 100 lbs."

Baron Liebig informs us that, "730 gallons of the best Bavarian beer contains exactly as much nourishment as a 5 lb. loaf, or 3 lbs. of beef." So that if a man consume daily 8 quarts of beer, he will in the course of a year have imbibed as much nourishment from that source, as can be obtained in a 6d. loaf, or 2s. of beef.† Now to make the above quantity of beer, 1,200 lbs. of barley must be converted into malt, and destroyed; a quantity sufficient to feed two men for a whole year! Further; this nutritive aliment, small as it is, is presented to us in its very worst form. The extractive matter of beer consists principally of gum, which the stomach can only very partially digest. If you give a person 40 grains of gum you can detect 38 grains of it unchanged in the fæces. And then this extractive, contains, besides all the adulterating ingredients, most of which are highly deleterious, and the whole is saturated with alcohol. In fine, beer and wine contain very small quantities of nutritive material, and that corrupted and poisoned.

* See Dr. Mackenzie's Condensed Temperance Facts for Christians.

† See Dr. Lee's *Glass of pale ale*, (1866.)

2.—“If we reject *intoxicating liquors* on account of the alcohol they contain, we must also, if consistent, abstain from the use of bread, as it also contains alcohol.”

Well-baked bread does not contain any alcohol. During the process of dough-fermentation, a small quantity of alcohol is formed; so small, indeed, as to be scarcely appreciable. This, however, is so completely *expelled* during the process of baking by the heat of the oven, that in a loaf of well-baked bread, not even a trace of alcohol can be detected.*

3.—“Many useful articles of diet contain poison, and if we reject intoxicating liquors on that account, we ought also to reject those.”

Water is cited as an example, and the objectors inform us that we cannot drink any quantity of *cold* water without swallowing down a whole menagerie of animalculæ, and a whole nursery of microscopic plants.

Now, if water indeed contains poison, we at least don't drink it *on that account*, but *try* to secure it as pure as possible. Not so with the drinkers. They drink intoxicating liquor solely *because* of the contained poison, and were we to distil out the poison, they would not touch the liquor. Moreover, the animalculæ, and microscopic plants (as *oxytricha*, *paracemium*, filaments of *conferva*, and stems of *authcephysæ*) are *not* poisonous; nay, for anything we *know*, they may be as wholesome food as beef and potatoes. Gold fish, at any rate, can live a considerable time upon them. These animalculæ and plants, however, indicate the presence of organic matter, in a state of *putrescence* or *fermentation* in the water, and it is here where the precise danger lies. But as we are taught by instinct to abstain from putrid meat, and decomposing vegetables, so are we taught to reject water containing them. Again: ordinary food does *not* contain poison, though, of course they contain the *elements*. Salt, for instance, contains chlorine, a suffocating gas, and sodium, a poisonous mineral; but salt is *neither chlorine nor sodium*.

* Dr. E. Lankester says:—“From my own experiments, I conclude that the alcohol formed is exceedingly small. I have taken dough and fermented it, and put it into a vessel, and tried to ascertain the quantity of carbonic-acid-gas given off. But as the bread rose, no carbonic-acid-gas escaped, and all that was formed was contained in the bread [dough]. Now the quantity contained in a loaf of bread is really very small. I dwell upon this, because there has been a statement made, that unfermented bread was a great saving of the starch,—that fermentation was a wicked process, on account of the waste of the starch. It is also stated that gluten is destroyed. This is not the case. It is also stated, as a proof of the destruction of the gluten, that ammonia was formed in the baking of the bread. I have not been able to detect any during the rising of bread, and I believe that also to be an error.” As the bread, however, is permeated with gas cells, a *corresponding quantity* must have been formed, even if not detectable by the Doctor.—*Ed.*

In intoxicating liquor the poison exists *as alcohol*. If its elements were combined *differently*, it would be no longer alcohol, but something else, even as chlorine in salt is no longer chlorine, but an essential part of salt.

4.—But alcoholic liquors must in some way or other act as food, since those consuming them eat less than those who abstain. Dr. Inman says:—"If, when I dine, drinking water alone, I require four good slices of mutton or other food, ere my natural wants are stayed, and while so living retain my usual bulk and strength [?]; and if when drinking a pint of ale with my dinner, two such slices of meat suffice for my wants, and while so living my bulk and strength remain the same [?], is it not clear that the pint of ale contains as much nourishment as two slices of pork?"

This by no means follows; for though the use of beer is quite compatible with increase of bulk, seeing that it prevents the elimination of water and the combustion of fat and waste tissue, and may thus bloat and puff out a man, yet all experiments and experience go to prove that those who live in part upon beer, *lack the strength and power of endurance* possessed by abstainers; so that, if any sickness or accident befall them, they prove far more troublesome to the doctors. Moreover, though teetotalers possess uniformly better appetites than drinkers, does this prove that the beer taken is a *substitute* for the portion of food which would otherwise have been consumed? If so, then tobacco-juice is very good food, since smokers do not at all possess such good appetites as non-smokers. We knew a man, a smoker, who for thirty years had regaled himself with the weed. He, however, took it into his head to lay aside the pipe. Before doing so he ascertained exactly how much on an average it cost per week to maintain him in food. Upon laying aside the pipe, he informed his wife that if a sum equal to that expended upon tobacco were really saved, he would lay it aside and purchase a pig. Though several years have elapsed, that pig has not yet been purchased. The man's appetite so greatly improved that the tobacco money was all of it spent upon extra food. But does this prove that tobacco smoking, during all those years, was an *equivalent* for the food which would otherwise have been taken? And yet if this objection have any force, such must have been the case. Are we to make no allowance for evident improvement in health and spirits? It is a remarkable fact, that those teetotalers who formerly lived in part upon beer, all but unani-

mously confess that since they adopted abstinent principles, their appetites, health, and enjoyment, have vastly improved.

5.—Dr. Inman further says:—"For any one who wishes to convince himself of the strict worth, say of ale, let him first dine without it for a week, then for another week take his pint daily, and repeat the process for the sake of certainty. If he be in good health, he will find that when he drinks water, he will eat double the quantity he does when he takes beer, and he may then elect whether he prefers to run the risk of being a glutton or a drunkard. I will not say that either is probable, but I do know [?] that teetotalers have killed themselves by over-eating, just as tipplers have died with over-drinking."

We demur to this fallacious mode of conducting the experiment. If a man one week takes a pint of beer per day and eats less during that week, his body is impoverished. If the week following he abstains from beer and eats double, why the body is merely making up for the mischief and starvation inflicted the week before. But drunkenness is a far more serious affair than gluttony. Gluttony does not nerve the assassin's arm; drunkenness does. Gluttony does not fill our gaols, our lunatic asylums, and our workhouses; but drunkenness does. Hence, if I *must* take my chance of risks, I will be a teetotaler, and incur the risk of becoming a glutton, rather than take beer and incur the risk of becoming a drunkard.

It is not true, however, that teetotalers are more prone to gluttony than drinkers. The fact is the other way.

Many drinkers over-eat themselves before they are aware of it, having deadened the sensibility of the stomach with alcohol. And then, when they begin to feel the burden of an overloaded stomach, they take a little brandy to aid a weak digestion!

Prof. Miller says:—"If you have eaten salmon to such an extent as to require brandy, it is a sign that you have *eaten too much salmon*, and if, in consequence, a remedy is necessary, you have selected the wrong one. Dip your hand again into the bag of the *Materia Medica*, and if an emetic should turn up, you will find it infinitely more appropriate."

There are two reasons why the appetites of drinkers are not so uniformly good as those of teetotalers. (1) Their digestive organs are impaired, and weakened by the imbibition of alcohol; and, (2) The processes of animal life are carried on with less regularity and vigor, from the same cause; so that the body is continually taking up and using over again, waste material re-

tained in the circulation, and which ought long ago to have been excreted from the system.

6—Again:—"Cases are of frequent occurrence where, for weeks together, no solid food has been taken, and the patients have been supported, and kept alive during the whole of that time *entirely upon brandy*."

Brandy, as generally used, contains nearly 60 per cent. of water. Hence, to be correct, we must say that the patient was supported, and kept alive upon water *and* alcohol. But *which* was the most sustaining? the water—or the alcohol mixed with it? We know several cases where, for weeks together, patients have been kept alive with brandy *minus* alcohol, that is, with water alone, but little solid food having been taken during the whole of that time, and yet ultimately the patients recovered.

It is utterly impossible then for medical men to prove that, in the brandy cases cited, the patients were kept alive by the brandy, since if no alcohol had been given, they would probably have got on just as well, if not a great deal better.

Even should we admit, for the sake of argument, that patients have been kept alive *apparently* by the administration of brandy, yet the objector cannot prove that they were really nourished and fed by it. As Dr. Markham, F. R. S., says:—"The clinical facts which some writers have produced as demonstrative of the food-nature of alcohol, are, as such, worth absolutely nothing. The proof here must be rigid—one of the scale-and-balance kind. Let us be told what the weight of the patient was *before* the experiment was commenced, and what *after*. Let us know how much water was swallowed *with* the alcohol, and be satisfied that nothing *but* diluted alcohols were taken while the experiments were going on—that rigid abstinence from [all] other things was positively maintained. The analyses of such facts would enable us to arrive at something *positive* upon the subject. We have no hesitation in saying that, to call alcohol food, in the present state of our knowledge of its effects, is an abuse of knowledge.

"Those who affirm it to be, should give us something like a tangible proof of the fact—something beyond the mere vague surmises of their own *opinions*. Let them show that a body fed solely on alcoholic drinks for several days, has gained, or at least not lost in weight; and they will have some facts upon which to found the assertion. But to say that an emaciated creature who rises from his bed of sickness, and has swallowed during his

sickness large quantities of alcohol *and* water, is a living proof that *alcohol* is food, is manifestly an unfounded assumption."—*Brit. Med. Journal*, June 14th, 1862.

Failing in special reasons, the objectors attempt to defend their position by an appeal to *general* usage, and *universal* custom?

Dr. E. Lankester says:—"I will not enter into the question of whether we ought to call alcoholic beverages food. It is sufficient for my purpose, that in one form or another, it enters largely into the diet of [some of] *man-kind*, and the question is, as to whether such use is, on the whole, beneficial or deleterious."

This is quite true; words in themselves are nothing—facts and effects are everything. Now, first, an argument drawn from general usage, and universal custom, is just as conclusive for the dietetic value of *tobacco*, *opium*, *arsenic*, or *hashish*, the use of which, however, though sanctioned by custom, is, nevertheless, condemned by impartial science.

Secondly.—Dr. Lankester, the objector, plays upon the words health, disease, food, medicine, and poison. In one place he calls alcohol a "food-poison," (*Diet*, p. 356); a poisoned-food would be more to the point. In his classification of food—coined apparently to meet his theory—he divides food into three classes. 1st. *Alimentary*, or necessary, as water, sugar, albumen, etc. 2d. *Medicinal*, or auxiliary, as alcohol, tobacco, alkaloids, opium, etc. 3d. *Accessory*, as cellulose, gum, gelatine. He calls alcohol and opium medicine, because they act as many medicines do, and meet rather those wants of the system which resulted from a tendency to a diseased condition. (*Diet*, p. 179.) No foods are medicinal to the healthy body, and no medicines are *foods* to it. In *diseased* states, foods may act abnormally, and medicines may act as foods, by supplying some of those elements in which the blood may be deficient.

The following remarks of Dr. Lankester are, therefore, very true:—"The more one investigates the relation of food to the human system, the greater must be the conviction that food is not only capable of maintaining healthy life, but by proper modification, can be made the means of curing disease. Our life is so essentially dependent on food that we may increase its activity by increase of food, and decrease it by decrease of food, and change its character by a change of food. Diseases manifest themselves in an increase, or decrease, or a change of vital

action. It must be evident, therefore, that in the management of food, we have the great means for the cure, and removal of disease." (p. 354.) When, however, he asks, "Who is to distinguish the narrow line, even if that exists, which separates health from disease?" and adds, "a man who has waited two hours longer than is usual for his dinner, is *sliding* into a state of disease which will kill him in a limited number of hours," we can only smile. To call a hungry man a *diseased* man, is surely to palter with words. The famine-stricken may be diseased, but not the merely hungry. It is like calling *warmth* a "slide into burning." We know that foods may become medicines, and that medicines may merge into poisons. That health may gradually slide into disease, so that the exact line may be most difficult to determine. But, for all this, the differences between health and disease, food and medicine, are quite sufficiently clear to satisfy any reasonable mind, and to enable us to arrive at the conclusion that alcohol is not food.

But what does Dr. Lankester seek to evolve out of these hair-splitting distinctions? Why, "That our civilization *may* have brought us to a condition, which, as compared with that of gorillas and savages, *may* be said to be morbid or diseased, and that, in order to remove the tendency of this condition, to bring on more serious departures from health, doses of alcohol, varying from half an ounce to two ounces, every twenty-four hours, *may* be most healthful and beneficial!" Is, then, a high state of civilization incompatible with the development of man's physical energies, or conservation of his health? No!—civilization is to man, what proper soil and a congenial clime is to a plant. If you wish to bring up a plant to its highest degree of perfection, you pay great attention to its cultivation, and surround it with those conditions of soil and climate fitted to produce the desired end. A high state of civilization fulfils these conditions of development in reference to man, and is; therefore, perfectly compatible with the fullest and freest development of man's physical energy, as well as of his moral and intellectual excellence.

That men, called civilized, suffer from nervous prostration and disease, and that thousands live in a state constantly bordering upon disease, we admit, but this arises from the *savagery* found in connection with our imperfect civilization, and principally the SAVAGE custom of drinking alcoholic beverages. Exclude these SAVAGE elements of our imperfect civilization, and man will

attain to a still higher degree of civilization by cultivating his *whole* nature.

Against the vague reasoning of this objector, we will put the deliberate judgments of two celebrated physicians.

Prof. Parkes, M. D., says :—"I must candidly say, with regard to the stronger alcoholic liquids, that what study I have been able to give to this subject, and the causation and treatment of disease generally, has led me more and more to adopt the views of Carpenter and others, that the use of alcoholics in health is not only unnecessary, but absolutely injurious."

Dr. Markham, F. R.S., says :—"Well would it be for the practice of medicine if every one would do away with that very common sentence passed upon this or that medicinal agent—that it, at all events, will do no harm if it do no good. There is a patent error in that saying, for a little consideration will show us that every medicine—that is, every exciter of an abnormal action in the body—*must* do harm *pro tanto*, if it do not do a service by exciting such abnormal action. It is scarcely possible to read fairly the works of the distinguished physiologists who have discussed this question, without feeling that they have been, spite of themselves as it were, driven, by their honest adhesion to the legitimate consequences flowing from their premises, to the conclusion that alcohol is unnecessary and injurious to the human body."—*Brit. Med. Journal*, October 5th, 1861.

CHAPTER III.

THE PHYSIOLOGICAL ACTION OF ALCOHOLIC LIQUORS WITH ESPECIAL REFERENCE TO MODERATE DRINKING.

PROP. III.—“*That all alcoholic drinks are injurious to the health of the body and the mind, even when taken in great moderation.*”

PHYSIOLOGY treats of the different functions of the healthy body, and points out the offices of each organ in the animal economy. Preliminary to seeking to determine whether the action of alcohol upon the different organs and functions of the body be innocent and beneficial, or injurious and destructive, we shall investigate its physical properties. *Ethylic alcohol*, or “spirits of wine,” is the objectionable element of our intoxicating liquors, by whatsoever name they may be called; and from this agent these beverages derive their strange power of fascination. Deprive them of their proportion of spirits, and their charm vanishes; people will refuse them as being unpalatable, and even nauseous.

Fermented and spirituous liquors differ from each other mainly in their *proportion* of alcohol and water, but they differ also in coloring matter and flavor, sugar and gummy extractive, and in various foreign and adulterating ingredients added during the process of manufacture, or afterwards by the vendor.

Prof. Brandes' analysis shows the proportion in which spirit (specific gravity .825) exists, in 100 measures of the following liquors:

SPIRITS.			
Whisky	54.11 per cent.	Teneriffe.....	19.79 per cent.
Rum.....	53.68 “	Sherry.....	19.17 “
Brandy.....	53.39 “	Bucellas.....	18.49 “
Hollands.....	51.60 “	Claret.....	15.10 “
WINES.		Burgundy.....	14.57 “
Raisin.....	25.12 “	Champagne.....	12.80 “
Madeira.....	24.17 “	Gooseberry.....	11.84 “
Port.....	22.96 “	Hock.....	12.08 “
Cape.....	20.51 “	Orange.....	11.26 “
		Elder.....	8.79 “

ALES, ETC.

Cider.....	7.54 per cent.	Brown Stout.....	6.80 per cent.
Perry.....	7.26 "	London Porter.....	4.20 "
Burton Ale.....	8.88 "	Small Beer.....	1.28 "
Edinburgh Ale.....	6.20 "		

Even the British and home-made wines contain a considerable proportion of alcohol, and are not, therefore, teetotal drinks; *raisin-wine*, indeed, contains a larger proportion than port, while *elder-wine* almost equals the strongest of ales.

Alcohol, in the above liquors, is not in a state of "chemical combination," as some people suppose,* but it exists in a free state, that is, in a state of simple mixture only.

The term ALCOHOL, originally limited to one substance, viz: "spirit of wine," is now applied to a large number of organic compounds, many of which in their external characters exhibit but little resemblance to ordinary alcohol. They are all, however, analogously constituted, "having the composition of saturated hydro-carbons, in which one or more of the hydrogen atoms are replaced by hydroxyl."

Alcohols are classified in series, according to the number of equivalents of hydroxyl they contain.

Among the Monatomic alcohols are *Methyl*, CH_4O ; *Ethyl*, $\text{C}_2\text{H}_6\text{O}$; and *Propyl*, $\text{C}_3\text{H}_8\text{O}$. Then there is *Amylic* alcohol containing Amyl, an acrid volatile oil, made by destructive distillation from the starch of potatoes, etc.

Ethyl alcohol is the lightest and most ethereal of the series. When intoxicating liquors are adulterated with any of the heavier alcohols, though they may not intoxicate so rapidly, yet they are more stupefactive, and people drinking these liquors are much longer in recovering from a fit of drunkenness. A few years ago it was discovered that a good deal of the trashy stuff called "port," supplied to dispensary patients, was adulterated with methylated spirit, obtained by the destructive distillation of wood.

Ethyl, the intoxicating principle of our intoxicating liquors, is not the product of growth. It cannot be found in the purple grape—the golden corn—the rosy apple—or the juicy pear. Prior to fermentation we may apply to the expressed juices of these fruits our most delicate chemical tests, but no alcohol can

* If it were, it would not be alcohol. See the absurd tract of W. Cooke, D.D.—*En.*

we discover. Alcohol is in reality a product of decomposition. When these juices begin to ferment, under the influence of the yeast fungus, and to turn to rottenness, then, and not till then, alcohol is generated out of the destruction of the organic sugar.

When death ensues, then certain natural forces, which, in the living state were resisted, come into operation, and disintegration begins, and continues till the organism returns to its original elements. "Dust thou art, and to dust shalt thou return," is as true of the world of plants as of the world of animals. So, when fruits become crushed, then these constituents, albumen and sugar, which exist apart in different cells, become mingled by the rupture of these cells, their contents become exposed to the atmosphere, charged with the spores of the yeast plant, which soon begins to feed upon it, and to be visible by the aid of a microscope. The change progresses until the albumen is converted into yeast.

Beer-yeast contains two species of fungus, called *Torula Cerevisiæ*, and *Penicillium Glaucum*.

The yeast-plant acting upon the sugar causes it to split up—the temperature rises, carbonic-acid-gas, called in chemical language *carbon-dioxide*, is given off, and alcohol is also formed. Thus by decomposition, sugar is converted into two new products—carbonic-acid-gas and alcohol. This is the first stage of the decomposition of sugar. If the temperature be further raised, and fermentation continues, acetic acid, or vinegar, is formed, and the alcohol disappears. This is the second stage. If the process is still allowed to go on, with an elevation of temperature, then *putrefaction* sets in. This is the third stage, from which the transition to those gaseous and earthy elements which entered into the original composition of the organism, is most rapid.

The composition and parentage of alcohol, however, prove nothing as to its physiological action. We might, indeed, conjecture that a product of decay, and a twin sister of carbonic acid, could not prove very friendly in its action upon the body; but this would still remain a mere conjecture. We must, therefore, test it by experiment; for only by experiment and attentive observation can we ascertain the properties of things, and learn to correct false theories and erroneous conceptions.

Take then, some alcohol (rectified spirits of wine) and pour a little upon the back of the hand. Look at it attentively, and

lo! in a short time it disappears. Now what has become of it? Has it soaked into the skin? No! It has evaporated in the form of a very subtle, and, therefore, invisible vapor. This shows that alcohol is a very volatile substance. Volatility, then, is one of its properties. Now what sensation does it produce upon the back of the hand? That of intense cold. In the act of evaporating it *abstracts heat* in a very sudden manner from the part to which it is applied, giving rise to the *sensation* of coolness.

Thus alcohol is a refrigerating agent. We might, in fact, freeze a person to death in the hottest day in summer by exposing him in a state of nudity to the full rays of the sun, and sprinkling him all over plentifully with alcohol.

When taken internally it does not warm the body, as ignorant people imagine, but, on the contrary often cools it. Shortly after being introduced into the body it begins to escape, in virtue of its excessive volatility, through the medium of the lungs and skin, having, in the meantime, retarded the combustion of the carbonaceous compounds in the blood, and inflicted serious injury upon the great nervous centres.

Take a small thermometer, and apply the tube to the root of the tongue, then mark the number of degrees; drink two or three glasses of whisky, and again apply the thermometer, and you will find that the temperature of your mouth has sensibly decreased.

The experiments of Dumeril and Dermarquay long since showed that intoxicated dogs were greatly reduced in temperature. An article by Prof. C. Binz, of Bonn, "On the Influence of Alcohol on the Temperature of the Body," published in the *Practitioner* for September, 1869, informs us of the results of numerous experiments made with the centigrade thermometer, with the view to determine the action of non-poisonous doses of alcohol upon the temperature of the body. The experiments proved that small quantities of alcohol lowered the temperature considerably. Half-a-glass of light hock, or a small glass of cognac, caused a fall of from 0.4° to 0.6° in a very short time. In experiments upon dogs with poisonous doses there was a fall in the temperature amounting to between 4° and 5° , in from one to two hours, at which period death took place.

Again: saturate a piece of rag in alcohol, and apply it to the arm, preventing evaporation by means of an oil silk bandage; in

a short time the part becomes hot, painful and inflamed, then blistered, so that you are compelled to remove the rag. This proves that alcohol is an *irritant*; that is, possesses the property of inflaming. When taken into the stomach a similar effect is produced upon the mucous membrane; the blood flows to the part in contact with the alcohol, and the surface becomes congested; mucus is also thrown out by the membrane, to lubricate the inflamed part, and preserve it from irreparable damage. The increased flow of blood to the surface acted upon by the alcohol induces a sensation of warmth. This is the real meaning of that "comforting of the stomach" after a glass of spirit, which beguiles the drinker. If more alcohol be taken, the inflammation extends, the mucous membrane ultimately becomes ulcerated, and blood exudes from the gorged and ruptured vessels. That alcohol thus effects the stomach has been proved by ocular demonstration in the case of Alexis St. Martin, operated upon by Dr. Beaumont. As the stomach is only sparingly supplied with nerves of sensation, these ravages may continue for a considerable time, while the victim is almost entirely ignorant of it. After drinking freely of ardent spirits for eight or ten days in succession, Dr. Beaumont examined St. Martin's stomach through an external orifice, and thus reports:—"July 28, (1833), 9 o'clock, A.M. Stomach empty—not healthy—some erythema and aphthous patches on the mucous surface. St. Martin has been drinking ardent spirits pretty freely, for eight or ten days past—*complains of no pain*, nor shows symptoms of any general indisposition—says he *feels well*, and has a good appetite."

Now, as spirit is rapidly absorbed from the stomach by the absorbent veins, and carried into the general circulation, it finds its way to the heart in company with the venous blood, and here again its acrid property comes into play, irritating the inner surface of the heart, and exciting it to increased action in order to get rid of the intruder; so for a time *the heart pumps away with greater force and rapidity*, and at times with considerable irregularity, as indicated by the pulse. Now it is a well ascertained physiological law, that no organ can be habitually excited to an increased action, without becoming impaired and diseased. So the heart thus acted upon, day by day, at last becomes feeble and diseased, exhibiting either hypertrophy (enlargement), or fatty degeneration of its muscular tissue.

Again: if you retain strong whisky in your mouth for a few

minutes, you not only inflame and blister the insides of your cheeks, but deaden the nerves of taste; in fact these become so paralyzed that you are unable to distinguish the taste of one substance from another. If you shut your eyes and apply to your tongue, first salt, then sugar, or even quassia and sugar, you will not, by the taste, be able to detect the difference. This shows alcohol to be a *narcotic*. Hence, writers on toxicology, as Dr. Pereira, Prof. Orfila, Dr. Taylor, and Prof. Christison, rank it among the *narcotico-acrid* poisons. Numerous experiments have settled this point. "Sir B. Brodie found that by the administration of a large dose of alcohol (ardent spirit) to a rabbit, the pupils of its eyes became dilated, its extremities convulsed, and the respiration laborious; and that this latter function was gradually performed at longer, and longer intervals, and that at length it entirely ceased. Two minutes after the apparent death of the animal, he opened the thorax (chest) and found the heart acting with moderate force and frequency, circulating dark colored blood. The same phenomena resulted from the injection of two drops of the essential oil of bitter almonds, (whose active principle is prussic acid) diffused in half an ounce of water, into the bowels of a cat."—Dr. Paris' *Pharmacologia*, vol. i., page 244, 8th ed.

Dr. Percy says:—"About 2½ oz. of alcohol (sp. grav. .850), having been injected into the stomach of a full-grown spaniel bitch, the animal immediately uttered a loud, plaintive cry, and fell lifeless to the ground. Not a gasp was afterwards taken, nor, after the lapse of a minute or two, could a single pulsation of the heart be felt. Never did I see every spark of vitality more effectually and more instantaneously extinguished. . . . The mode in which death occurred in this case was almost precisely identical with that of poisoning by a strong dose of *prussic acid*."

Whilst alcohol on the one hand diminishes the sensibility of the nervous system, it checks on the other the generation, and equable diffusion of the nervous fluid, that subtle and remarkable agent, without which not a single process of animal life can be carried on, and thus aims a direct blow at the very seat of vitality; hence it is that those who indulge in the use of liquors containing it, have all the functions of their body, and all the operations of their mind retarded and perverted. The sight, the hearing, the senses of smell and of taste, become deranged;

the breathing becomes stertorous, the heart labors, the mind is confused, and all the functions of assimilation and elimination are impeded. Hence, also, those numerous and terrible diseases of the brain and nervous system, inflicted upon the devotees of Bacchus, from the ravings of mania, the horrid spectres of *delirium tremens*, to the most hopeless and incurable forms of paralysis and imbecility.

Alcohol, in all its stronger forms, is also a powerful *astringent*. A great many substances soaked in it become contracted and hardened. This is its action upon animal tissues, and the nutrient elements of the vegetable world. If we wish to preserve organic specimens we generally place them in glass jars, filled with spirit; in which they become tanned, hardened, and imperishable.

Where alcohol, in the form of brandy, beer, or wine, is taken into the stomach during a meal, or immediately after, it tans and condenses the food, and thus renders it indigestible; at the same time it also injures the solvent action of the gastric juice, by precipitating its pepsine. Hence we see how erroneous the notion, that brandy or wine taken after dinner aids digestion, and also, how foolish and unscientific it is on the part of medical men to prescribe a mixture of rum and milk. The rum hardens the caseine of the milk, and thus converts it into an indigestible substance.

But alcohol is also a very powerful *solvent* of certain substances.

The bitter principle of herbs, essential oils, the alkaloids, and the resinoids, in which the medicinal properties of plants chiefly reside, are all of them dissolvable in alcohol. Hence, alcohol is a very useful agent in pharmacy, and in conducting various chemical processes. It is also of great service in many of the useful arts; the French-polisher cannot well do without it.

Now, from its power to astringe and tan on the one hand, and its power to dissolve on the other, it has a most pernicious action upon the blood. This fluid is derived from the food we eat, and the water we drink, and it contains within itself all those constituents that go to build up the body, and also those waste matters that arise from the changes constantly going on within. The red color of the blood is derived from innumerable red globules floating in the *Liquor Sanguinis* (blood fluid), they contain iron in a state of oxidation, and it is from the presence of this that they owe their crimson color. If these globules be-

come deficient in number or quality, then debility and disease must ensue.*

Possessing very strong solvent properties, alcohol acts most perniciously upon the red globules, dissolving the iron out of them in whole, or in part, and occasioning the formation of black oily specks.

The globules (or corpuscles) become considerably altered in shape; and instead of being plump and round, become flattened, elongated, and pale. This devitalized condition of the blood produces anæmia, or palidity. The countenance lacks the rosy hue of health, and the lips are white.

The red coloring matter dissolved out of the red globules, is forced into the fine hair-like (capillary) vessels of the blood, and also into the ultimate tissues, causing irritation and disease. There is a distinct form of rheumatism, known as alcoholic rheumatism, induced entirely by the use of fermented fluids. Dr. B. W. Richardson, some years ago, called the attention of the profession to a peculiar state of the lung, a real *phthisis* (consumption), having alcohol for its exclusive cause. Gout is another disease of alcoholic origin, as none but drinkers, or their descendants, suffer from it.

Professor Carl Schultz states:—"The alcohol stimulates the blood discs to an increased and unnatural contraction, which hurries them on to the last stage of development—that is, induces their premature decay and death. The coloring matter is dissolved out of them, and the pale discs lose all their vitality; whence less oxygen can be absorbed and less carbon carried out." The experiments of Drs. Böcker and Virchow concur in proving that alcohol poisons the blood, and arrests the development, as well as hastens the decay of the red corpuscles. Dr. Böcker notices the alterations undergone by the blood of habitual alcohol drinkers as *yet in good health*, viz: a partial loss of power to become red by exposure to the air, in consequence of the loss of vitality in the portion of the blood discs.

Alcohol being a very powerful astringent, acts perniciously upon the albumen of the blood, and thus seriously impedes and perverts the reparative processes.

* In 1,000 parts of blood the following are the average proportions of its different constituents in health:—Fibrine 3, Globules 127, solid matters of serum, including albumen, fat, etc., 80. Water, 790. Inorganic matters of serum, including salt, potash, etc., 8. The blood holds in solution urea, lactic acid, and other products of the disintegrating process on their way to the different excretory organs.

By devitalizing the red globules, and hardening and corrupting the albumen, alcohol prevents the full aeration of the blood in the air cells of the lungs.

Dr. Carpenter says:—"We have seen it to be one of the properties of alcohol, that, when mingled with venous blood, it exerts *precisely the same effect as an insufficient supply of air*, in preventing its complete depuration in the lungs."

"Alcohol also occasions an unnatural and unhealthy accumulation of fatty materials in the blood; increasing it from 2 to 3 parts in 1,000, which is the healthy and natural proportion, to as high as 117, which is a most unhealthy and unnatural proportion. The eminent French analytical chemist, Lecann, found as much as 117 parts of fat in 1,000 parts of a drunkard's blood, the highest estimate of the quantity in health being 8½ parts, while resembling (so far as this point is concerned) that which is brought about by imperfect ventilation, bad sewerage, noxious emanations, etc.;—namely, to contaminate it with the refuse generated in the body itself, whose due elimination is checked no less effectually by the presence of alcohol in the circulating current, than it is by constantly shutting up the doors and windows of our apartments, or by heaping together a mass of putrefying rubbish in our cellars, or by damming up our sewers and causing them to overflow into our kitchens, or by any other similarly approved means of causing the fever-germs to take root and flourish in our systems."—*Physiology of Temperance*, pp. 158-9.

Very frequently this fatty material is deposited in the muscular tissues, thereby inducing that diseased condition known as fatty degeneration, from which so many drinkers suffer, and which it is so very difficult to cure. Says Dr. T. King Chambers, "Three quarters of the chronic illnesses which the medical man has to treat, are occasioned by this disease." The organs most liable to fatty degeneration of their structures, are the heart, and liver, the kidneys and the walls of the blood vessels. The entire muscular structure of the body may also become infiltrated with oily and fatty deposits. Fatty degeneration of the heart is a disease of very frequent occurrence. This disease very often proves suddenly fatal; the subject of it appearing to enjoy his usual health only a few minutes before he falls down and expires.

We quote the following from Dr. Munroe's Pamphlet:

"An instance of a very suddenly fatal case of this disease occurred to

me not long ago,—one of a like character with half a dozen more which I have witnessed during the last few years. The person was of middle age, rather stout, of exceedingly quiet habits, never appearing to be in a hurry about anything, taking only moderate exercise, but never seen walking fast or exerting himself. He had, however, contracted the bad habit of taking a small glass of whisky three or four times a day, yet never appearing drunk, or in the least excited. He was the popular picture of good health, and had scarcely ever had a day's illness, but sometimes complained of a fulness at the chest, and slight beating of the heart. One day, after having partaken of his dinner, drank a glass of ale, and smoked his pipe as usual, on rising up to go to his business, he suddenly dropped down on the floor, and died immediately. On making the *post mortem* examination, the brain seemed healthy, so did the heart, lungs, liver, and other viscera. The man had died apparently without the slightest indication of organic disease, or of any lesion to account for so sudden a catastrophe. My next object was to make thin sections of the heart, liver, and kidneys, and place them under the microscope. The mystery of his death was now immediately revealed, for every organ subjected to microscopic analysis exemplified the slow, structural lesions of fatty degeneration. The fibres of the heart, a powerful muscle, had become so enfeebled and degenerated by the intestinal deposit of oil globules, that it had suddenly and spasmodically ceased to act. Had the man been a pure water drinker, such a suddenly fatal result could hardly have happened. It is the misfortune of medical men to have scores of patients in a year laboring under some of the protean forms of fatty degeneration, who would never have occasion to require the doctor's assistance if they would only forego the daily use of even small quantities of alcohol. This agrees with a broad experience and the most extended observations, in regard both to the benefit of abstinence and the evils of drinking.”*

Thus do alcoholic beverages directly corrupt and devitalize the stream of life, and degenerate those tissues which it feeds. Says Dr. Watson: “It is a curious pathological fact, that the red particles require more time for their restoration than the other constituents of the blood. The albumen of the blood and the salts of the blood are speedily restored, but not so its red particles. And hence the local congestions to which they are liable,” who have suffered loss of blood.

Alcohol is said to be a stimulant, and as such, is very freely prescribed in certain states of disease.

But what is a stimulant? Dr. T. K. Chambers, says, “It is usually held to be something which spurs on an animal operated

* *Physiological Action of Alcohol*, p. 14.

upon to a more vigorous performance of its duties." According to this definition, the whip and the spur to the jaded horse are stimulants; a sudden shock to the nerves is also a stimulant. The signal gun of the Emperor Theodore, fired from the height of Tahla, acted as a very powerful stimulant to the jaded soldiers of the 4th regiment. Just before that cannon roared forth the signal for battle, they were terribly knocked up; soldiers here and there falling out of the ranks, completely exhausted, and imploring most piteously for water. But no sooner does the cannon boom from Tahla's hill, than all sense of fatigue vanishes, and rushing to the front, they endure the brunt of war, and storm the heights. Now, accepting Dr. Chambers' definition, how does it apply here? Will it spur on an animal to a more vigorous performance of its duties? No! It detracts from what remains of energy and strength, and prevents us from accomplishing so much as we otherwise should. People who take alcohol, think otherwise, because the sensibility of the nervous system becomes blunted, while they *feel* lighter about the head, and warmer in the region of the stomach. Dr. Brinton, though no teetotaler, confesses, that "Even a moderate dose of beer or wine diminishes the *maximum* weight which a person can lift, to something below his teetotal standard. In like manner, it is not too much to say, that mental acuteness, accuracy of perception, and delicacy of the senses, are all so far opposed by alcohol, as that the maximum efforts of each are incompatible with the ingestion of any moderate quantity of fermented liquid."

To our mind, a stimulant may be more accurately defined thus:—Any agent, which, acting in harmony with the *vis conservatrix natura* (the inherent power of the body to resist external forces), increases the activity of the different functions by the normal *development*, and distribution of vital force.

Nature has provided us with a great variety of stimulants answering to the above definition. Some of them are of a purely hygienic character, as change of scene, cheerful company, a hearty laugh, vigorous exercise, bathing in sea-water, the application of the flesh brush to the surface of the body, etc. Others are more purely medicinal, as cayenne, and the acro-aromatics generally. All stimulants, however, with the exception of the purely hygienic, follow the same general law. *Their frequent use impairs the sensibility upon which they feed, inducing*

a state of atony or debility. This is a wise and salutary law. Nature never intended us to live upon stimulants; they are to be reserved for those great crises when weakness overtakes us, and disease threatens our life.

Depressants may be divided into two classes, the narcotic, and the non-narcotic. To the former belong opium, digitalis, tobacco, etc., to the latter, nitre, tartar emetic, etc. Both classes follow the same general law of depressants, that is, in small doses they lower the vitality of the body, in larger, seriously impair the health, the reactive stage being characterized by quick pulse, and nervous irritability; and in still larger doses, destroy life. Take nitre for instance, in small doses it cools the body, and acts as a diaphoretic; in large doses it seriously interferes with the bodily functions, and in still larger it produces great oppression, a bloody flux comes on, and the patient dies. When small doses of the milder class are frequently repeated, the body, to a certain extent, accommodates itself to their use, so that the evil effects resulting are very gradual, almost imperceptible. With the narcotic class a terrible morbid craving for their continued use is engendered, which at last becomes an all-absorbing and uncontrollable passion.*

Now to which of these two classes does alcohol belong? Says Dr. Edmunds:—"Is spirit a stimulant? We use the word 'stimulant' as something which increases the activity of the body; therefore if spirit be a stimulant, you have this remarkable proposition—that by diminishing the dose you reverse the nature of the effect. Now it would require the strongest possible evidence to prove, satisfactorily, that that which is known to be a paralyzer in large doses, is a stimulant in small doses. I hold that its action, in all doses, is always that of a narcotic, and paralyzer."

In a letter, signed "A Provincial Doctor," which appeared in

* We beg to call attention to the action of *chlorodine*, an agent advertised as a nostrum and a cure-all, and the consumption of which is alarmingly increasing among us. In its action it is an anæsthetic; it deadens and paralyzes the nervous system, and is, in fact, a far more destructive agent than alcohol. Those who yield themselves up to its habitual use, in a very short time become conscious of a terrible oppression, and at the same time acquire a terrible appetite for the drug. They lose flesh, become emaciated and pale, and subject to mental hallucinations, and to many nervous sensations of a very troublesome character. We know a gentleman who used to spend 80s. a week upon *chlorodine*. At times he imagined that his body was burning, and that his hands were all in a blaze. Sometimes he would console himself, that though his hands were burning away, his arms would still be left entire. This gentleman after a time was forcibly prevented from using his *anodyne*; he then began to recover from these hallucinations his complexion improved, and he put on flesh.

the *British Medical Journal*, Nov. 2, 1861, we find the following: "The question I wish to ask is this; can alcohol in any shape, increase strength, and render more vigorous the bodily processes? Adopting the usual phrase, is 'vital force' augmented by it, or not? All the facts seem to answer in the negative. If under the influence of alcohol men bear both heat and cold less perceptibly; if exertion be 'disfavored,' if 'nutrition' be 'deranged,' and if 'mutual acuteness and sensuous activity be lessened,' it seems very clear that alcohol must do anything rather than increase 'the vital force.' If I were recommending anything to a man to make him stronger, it would precisely be, not that substance that at once renders him unable to lift a weight which previously he had been able to do."

Dr. T. K. Chambers says:—"What is a stimulant? It is usually held to be something which spurs on an animal to a more vigorous performance of its duties. It seems doubtful if, on the healthy nervous system, this is *ever* the effect of alcohol, even in the most moderate doses, and for the shortest periods of time. *A diminution of force is quite consistent with augmented quickness of motion*, or may it not be said that, in involuntary muscles, it implies it. The action of chloroform is to quicken the pulse, yet the observations of Dr. Bedford Brown on the circulation in the human cerebrum during anæsthesia, clearly show that the propelling power of the heart is diminished during that state."

Dr. E. Smith says:—"We need not refer to the action of alcohol in lessening consciousness, the perception of light and sound, and the diminution of muscular power; for where a full ordinary dose is taken, they may be perceived in every half-drunken man. . . . In less doses, these effects are either less evident, or they are not at all perceptible; but in *whatever* dose, the *direction of the action of the alcohol must be the same*. It is impossible that a small dose of alcohol shall directly increase muscular power; for example, whilst a larger, yet an ordinary dose, decreases it; and if men half-drunken have sometimes exerted unusual strength, it has been from the same cause as is seen in the efforts of a madman, not from an increase of muscular power, but from increase of the effort of the will. . . . The practical question now arises: Do these actions show that alcohol has the power to increase nervous or vital force? The reply is, I think, clear. We do not profess to explain the mode by which alcohol produces the effects described; that is a ques-

tion which must be left for further research; but it is clear that one of its actions is physical, and although the others *seem* to be vital, it may be that they are physical also. Thus the action upon the surface with which it is in contact, must be physical; and in this manner, by exciting nerve-action upon the surface, the efficiency of that surface may be increased, as in the stomach, for example, in relation to its vermicular motion, and its vital processes. When the force of the heart is insufficient to maintain the circulation, all vital action must languish, and by increasing that force, alcohol must thus promote vital action. [Query.] This increase of the heart's action may be due to the physical action of the alcohol upon the inner surface of the heart, since the increased action occurs in from three to eight minutes after the alcohol has been taken, and when, therefore, it will have entered the circulation; or it may be due to the diminution of peripheral exudation, or to the congestion of the capillaries, by which this *vis a fronte* would be increased, and as a secondary effect, this *vis a tergo* must be increased to overcome it. When alcohol is applied to a surface in which the capillary action can be traced, as the bat's wing, it is observed first to increase the capillary action, and *then the capillaries become distended and congested*, and finally the circulation may cease for a time. In death from alcohol, there is great congestion of various organs, and it is probable that diminution of capillary action, with increased fulness of these vessels, is the ordinary effect in man, and accounts for the blood-shot eyes and swollen hands and face, commonly observed. The action on the bat's wing is certainly physical and *exhaustive*; and it may be that the action is the same when alcohol is taken into the circulation. Have we then in these actions, evidence that alcohol has the power to increase nervous force? I venture to assert that alcohol, in its direct action, has no such power; but that, on the contrary, its direct action is to lessen nervous force; and that, in fact, in its degree, it is a poison of the nervous centres.'

From the above, we are certainly justified in maintaining that alcohol is a depressant—not a tonic, nor a stimulant.

Some years ago I purposely placed myself under the influence of alcohol. At eight o'clock, P. M., and three and a half hours after partaking of a light tea, I took one ounce of rectified spirits of wine diluted with two ounces of water; ten minutes afterwards I repeated the dose. The first perceptible effect was a

sensation of warmth in the region of the stomach, followed immediately by a chilliness over the whole surface of the body, though the temperature in the room was at 68° Fah. This was speedily followed by reaction. The pulse indicated arterial excitement, and I breathed more rapidly than usual. As soon as the spirit rose to the brain, the cheeks became flushed, the eyes sparkled, and the temporal arteries throbbed. I then felt an irresistible tendency to talk, and became very loquacious. This was attended with an involuntary screwing of the mouth, with a meaningless laughter, and an attempt to sing. In fact, I felt "jolly." But together with this, there was an unsteadiness in my gait, my legs felt very light. There was a giddiness in my head, and a strange confusion of my mental powers. The ability to fix the attention upon any subject was greatly impaired, but the imagination was excited and the fancy wild and restless. Ideas came and went, and I had no power to retain them. As I had not partaken of alcohol for many years, its action upon me was very striking, and rapid, and soon became almost overpowering.

We will now inquire into the *causes* of these various symptoms. The sense of heat and warmth in the region of the stomach, was undoubtedly owing to the acrid property of alcohol irritating the mucous membrane of that delicate organ. The sense of chilliness extending over the whole surface of the body was clearly due to an interference with the capillaries of the surface, and the functions of the skin. But was not the exhilaration and jollity, the brightening of the eyes, and the glowing of the countenance, indicative of increased activity of the circulation in the brain? If so, alcohol must be a stimulant. But I remember that this state was attended by other symptoms, indicating not stimulation but oppression. There was lightness of the head, and of the legs, unsteadiness of gait and movement, with a certain bewilderment and obtuseness of the mental powers. I then saw that two of the properties of alcohol were concerned in producing these symptoms. The unsteadiness of gait and motion were to be attributed to the narcotic action of the drug just then coming into operation, depressing the cerebellum, which regulates voluntary motion, and also the cerebrum, the seat of the intellectual powers. The excitement was owing to the *irritant* property of alcohol affecting principally the base of the brain. The alcohol being rapidly absorbed from the stomach, and carried to the brain, its acrid properties at once come into play. The delicate

tissues of the brain at its base are irritated, and blood flows to the part; yet not sufficient at first to produce congestion, but only increased activity in the circulation. The region of the brain, which is the seat of the reasoning and moral faculties, is the first to suffer, leaving the other part (the seat of the animal propensities) excited, while its functions are uncontrolled by reason and conscience. After this, even the cerebellum becomes narcotized, and the whole nervous system oppressed. The head becomes heavy, the face more deeply flushed, the breathing stentorous, the pulse oppressed, the power of locomotion fails, and the unhappy wight falls to the ground, and loses all sense and feeling. He is, in fact, dead-drunk. On the whole, we concluded that the symptoms we experienced were produced by the combined volatile, acrid, and narcotic properties of alcohol.

In conversing with members of the medical profession, we find some who now candidly confess that alcohol is not a *stimulant*. Many have come to the conclusion of Dr. T. K. Chambers, that "*alcohol is primarily and essentially a lessener of the power of the nervous system.*" But some medical men are now beginning to prescribe alcohol as a *sedative*, and, what is curious, in those very states for which it was formerly administered as a stimulant! So that, although they have changed their opinions in reference to the properties of alcohol, they have not changed their practice.

Now, what is a *sedative*? Etymologically, it is what "calms." But a strange confusion has crept into medical nomenclature in reference to this term. Sedatives are confounded with narcotics, and these, however deadly, are termed sedatives! The same term is also used to designate those mild agents that merely soothe and tranquillize, but do not narcotize, the nervous system. If by a *sedative*, medical men refer to the former, then alcohol *is* a sedative; but if they use the term to designate that which merely allays nervous irritability, then alcohol is not a sedative. A *sedative* soothes the excited and irritated nervous system, by equalizing the circulation of the nervous fluid; a *narcotic* relieves pain by deadening nervous sensibility. Sedatives and narcotics are in reality antagonistic, and if alcohol be a narcotic, it cannot be a sedative, and *vice versa*. An irritant, and a narcotic, however, are not antagonistic; they may, and often do, coexist in the same agent, and we see this combination in alcohol.

Alcohol, then, is a narcotico acrid Poison. No definition of a poison can be given which shall exclude this agent.

A poison "is a substance which, when taken internally, is *capable* of destroying life without acting mechanically upon the system." Alcohol answers to this exactly. Dr. E. Johnson asks, "What is a poison? Is it not any substance which, when taken into the system, has the effect of *disordering* some one or more of the actions which make up the sum of life, and which, if taken in sufficient quantity, will destroy life itself?"

To say that alcohol is a poison, is to state a scientific fact: and the man, therefore, who drinks alcohol, however moderately, and however diluted or mixed, drinks a poison; and when the pulse bounds, the eyes sparkle, the cheeks flush, and the ideas flow from the imbibition of a *small* dose, the man is suffering from incipient poisoning. The very term we use when a man is drunk, expresses this: for we say the man is *intoxicated*, which means "poisoned."

Nearly all poisons have this peculiarity. By a kind of affinity, they select certain organs, or parts, in preference to others, upon which to expend their destructive powers. Tobacco paralyzes the heart; so does digitalis. Strychnine takes effect upon the spinal cord. Lead fastens upon the muscles of the wrist. Arsenic attacks the mucous membrane of the alimentary passages. So alcohol selects, by preference, the liver and the brain, upon which to expend the full force of its ravages. "If in the blood, for instance, it is represented by 1·0; in the brain it is 1·34; in the liver 1·38. If alcohol be injected into the veins it spreads to all the tissues, but accumulates most largely in the brain; being in the liver as 1·75; in cerebral matter, 3·0."*—*Lallemand and Perrin*.

There is one portion of the brain, however, which it selects in preference to the remainder, and that is the *cerebrum*, or brain proper; the organ of the mind, the seat of the will, and of the moral and intellectual faculties. In death from alcohol-poisoning the delicate tissues of this organ are found to be saturated with spirit, which indeed can be distilled from them. By its presence here, alcohol perverts and distorts the reasoning and moral powers, and blunts the perceptive faculties, and induces certain wayward tendencies to manifest themselves, varying in different persons, according to their peculiar cerebral development.

All poisons are cumulative in their actions, that is, small doses frequently repeated injure the body, and finally destroy life as

* All experiments, however, do not agree in this.—*Ea.*

completely as though a poisonous dose had been taken at once; but of course the action extends over a longer period. Hence alcohol being a poison, and foreign to the body, the *direction of its action must be the same*, and deleterious, whatever be the dose taken. The *intensity* of the action will of course vary with the amount consumed; but the *kind* of action will be unchanged.

The frequent repetition of even small doses will, in the course of years, impair the constitution, and finally destroy life. The so called moderate use of intoxicating liquor is a very dangerous and injurious practice, and the man who drinks but two glasses of beer or spirits a day, will probably, in the course of years, sustain greater damage to his constitution, than the man who gets intoxicated once a fortnight or once a month, but abstains the rest of the time. The man who *occasionally* drinks a large quantity, allows his body to right itself in the interval, while the moderate constant drinker never allows his blood to be free from the presence of the disturber, and so his body becomes diseased. Says Dr. Chambers: "The action of frequent small divided drams, is to produce the *greatest amount of harm* of which alcohol is capable, with the least amount of good."

Indeed, *all* the ill effects flowing from the excessive use of strong drink may be laid at the door of the so called "moderate use," for here they have their *origin*. *Oinomania* is induced by moderate drinking. Every moderate drinker suffers from it to a greater or less degree, from that first mild craving of which he becomes conscious in the beginning of his career, to that overwhelming and irresistible passion into which that mild craving at last ripens.

The following are the results of "Moderate Drinking," so called.

1.—It lowers vitality, and so produces a predisposition to certain morbid states. The direction of the diseased condition will, of course, depend mainly upon the idiosyncrasy, the general mode of life, and the temperament of the drinker. Persons of a full habit of body are more liable to inflammatory complaints, to congestions, and apoplexy; the nervous, to diseases of the nervous system and of the kidneys. Others again become more liable to disorders of the liver and of digestion. Dr. Gordon, of the London Hospital, stated before the Parliamentary committee on drunkenness, "that seventy-five cases of disease out of

every hundred could be traced to drinking," and that "most of the bodies of moderate drinkers, which, when at Edinburgh, he had opened, were found diseased in the liver,—and those symptoms appeared also in the bodies of *temperate people* which he had examined in the West Indies." He more than once says that the bodies whose livers he had found diseased were those of moral and religious people.

Dr. T. K. Chambers, in his Clinical Lectures, says :

"It might have been anticipated, *a priori*, that the diminished vitality which accompanies the use of alcohol should lead to a diathesis, of general degeneration. No part of the body seems exempt, but it is of course most notably manifested in those organs which are of the first necessity, such as the liver and the kidneys. Earliest, probably, of all parts of the body, this degeneration commences in the blood. Dr. Böcker noticed the alterations undergone by the blood of habitual alcohol drinkers as yet in good health. *This devitalized condition of the nutritive fluid is probably the first step to the devitalization of the tissues which it feeds.* To recapitulate; we think that the evidence so far as it has yet gone, *shows the action of alcohol upon life to be consistent and uniform in all its phases, and to be always exhibited as an arrest of vitality.* In a condition of health it acts in some measure immediately on the extremities of the nervous system by direct contact, and is also carried through the universal thoroughfare of the circulation to the brain. To nerve-tissue chiefly it adheres, for good for or evil. The most special exhibition of disease is in the special function of the nervous system, the life of relation, to perform the duties of which the devitalized nerve becomes inadequate. Then the vegetable life suffers; the forms of tissue become of a lower class, of a class which demands less vitality for growth and nourishment—connective fibre takes the place of the gland, and oil of connective fibre. The circulation retains, indeed, its industrious activity, but *receives and transmits a less valuable, less living freight, and thus becomes the cause, as well as the effect of diminished vitality.*—*Medico-Chirurgical Review*, July, 1861.

2.—The moderate use of intoxicating liquor induces that very lassitude, and that depression of spirits, for the relief of which they are taken. Moderate drinkers, as a class, suffer much more from a sense of weariness than abstainers. This they wrongly attribute to a variety of causes, but the real cause is the use of the depressant, alcohol. It is a remarkable fact, that in every instance, so far as our observation and knowledge extend, those moderate drinkers who have been induced to try abstinence, have greatly improved in health, and appetite, and spirits. And if *any* failures happen, it is because they do not persevere in the

practice, till the body has had time to right itself. To show the benefit to be derived from the total disuse of intoxicating liquor, even in the case of moderate drinkers, we give the testimony of that brilliant wit, and celebrated writer, Sidney Smith. During the greater part of his life he was a drinker, but not a drunkard. Latterly he became an abstainer, and after trying this plan for a year, he thus quaintly records his experience in a letter to Lady Holland:

"Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well. Indeed, I find that I have been very ill all my life, without knowing it. Let me state some of the good arising from abstaining from all fermented liquors. First, sweet sleep, having never known what such sweet sleep was; I sleep like a baby or a plough-boy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections. Holland House, past and to come! If I dream, it is not of lions and tigers, but of Easter-dues and tithes. Secondly, I can take longer walks, and make greater exertions, without fatigue. My *understanding* is improved, and I comprehend political economy. *I see better without wine and spectacles than when I used both.* Only one evil ensues from it; I am in such *extravagant spirits*, that I must lose blood, or look out for some one who will bore and distress me. Pray leave off wine—the stomach quite at rest; no heart-burn, no pain, no distension."

Testimonies of this kind could be greatly multiplied.

For that sense of weariness and oppression arising from excessive and continued toil, either physical or intellectual, there is but one real remedy—*rest*. Stimulants only exhaust still further, whilst narcotics, though they may deaden for a time the sense of exhaustion, cannot reinvigorate the system. The anasthetic alcohol may for a time procure relief, by deadening sensibility, but it strikes down nature's sentinel that calls to *rest*, and more rapidly uses up the remaining strength. So that premature exhaustion and death may be the result, or if this sad catastrophe be averted, it will take nature a longer time to rally. Many bright intellects have been quenched in the darkness of death, because, heedless of nature's admonition to rest, they have toiled on, with the sense of fatigue deadened for a time by alcohol, taken perhaps from the noblest of motives, but at last the vital and mental powers have given way, and all hope of saving them has been doomed to disappointment.

3.—The habitual, moderate use of alcoholic liquor corrupts and

impoverishes the blood, and is thus the fruitful source of that fatty degeneration of the tissues, which is the foundation of so many intractable maladies. It also predisposes to gout and rheumatism, and to many blood diseases. A large number of the upper classes suffer very severely from attacks of gout, and many of them are finally killed by this troublesome and painful malady. The predisposition to this disease may have been inherited from their wine-drinking ancestors, but their severe and repeated attacks of gout are brought on, for the most part, by their own liberal potations, acting upon the predisposition. If the "upper ten thousand" would but give up their bibulous proclivities, and take to a plain, nutritious, non-alcoholic regimen, they would be much less troubled with this complaint, and in a few generations we should have to erase it from the list of human maladies.

4.—The habitual moderate use of intoxicants produces atony of the stomach (want of tone or power to digest food), a very frequent complaint among moderate drinkers in advanced life. This is caused by *years* of narcotism and irritation, and is a complaint most difficult to remove.

5.—The habitual moderate use of intoxicants detracts from the working power of the constitution. Other things being equal, the moderate drinker cannot sustain severe and prolonged physical labor upon equal terms with the teetotaler. Experience has proved this most incontestably.

"The following statement, forwarded to the writer (Dr. Carpenter) from Leeds, was signed by thirty-four men, (and he was assured that many more signatures might have been easily obtained) engaged in laborious employments; out of whom twelve belonged to the class whose occupations are commonly regarded as peculiarly trying, seven of them being furnace-men at foundries and gas-works, two of them sawyers, one a white-smith, one a glass-blower, and the last a railway-guard. 'We the undersigned, having practised the principles of total abstinence from all intoxicating liquors, during periods ranging from one to ten years, and having, during that time, been engaged in very laborious occupations, voluntarily testify that we are able to perform our toil with greater ease and satisfaction to ourselves (and we believe, more to the satisfaction of our employers also) than when we drank moderately of these liquors; our general health and circumstances have also been

considerably improved.' This testimony is extremely valuable, as giving the comparative results of *abstinence* and *moderation*; it being often objected to statements of this kind, that they are only true of the difference between *abstainers* and *drunkards*." —*Physiology of Temperance*, p. 117.

We have conversed with teetotalers working as chain-makers and glass-blowers in Sunderland, who say, to a man, that since they tried the abstinent plan, they can sustain their severe labor and the high temperature in which they are compelled to work, *with much greater ease and for longer hours now than formerly*, while they do not suffer from that sense of exhaustion after their day's work which they before experienced.

In January, 1869, we descended the Ryhope coal mine, near Sunderland, in company with Mr. Fairley the under-viewer, a zealous and consistent teetotaler. The pit is one of the deepest, and the temperature in the workings is very high. We made extensive inquiries among the hewers as to how they managed their hard work, and if they did not drink plenty of beer and whisky to help them through. To a man they informed us that they could not work upon beer or whisky, and that the only beverage they took down with them was a bottle of weak tea or cold water. This is the common practice amongst the coal-miners throughout the Northern coal fields. Those among them who drink, do so, not down the pit, but during their idle hours.

We have conversed with abstainers working as puddlers, shinglers, etc., at the iron works at Darlington, Middlesbro' Consett, Witton Park, etc., and they inform us that, notwithstanding the severity and intense heat of their work, they can sustain it with much greater ease and comfort upon water than upon beer.

The following shows the comparative efficacy of tea and coffee, and of beer, in sustaining severe and protracted labor.

During the hay harvest of 1869, Mr. —, of U—, a brewer, who had some hay fields, was most anxious to complete his hay harvest upon a certain day. To encourage his men to do their best, he promised that, if they worked hard, they should have plenty of good Tommy (*food*), and plenty of good beer. He kept his word, and gave them a very liberal supply of both. The men worked very hard till three o'clock P. M., at which time they were so terribly exhausted that they could work no longer.

What was to be done? The hay was not yet secured, and the men were completely done up with the heat of the weather and their own severe exertions. Under these circumstances, the brewer's wife suggested that as beer had failed, they had better try tea and coffee. Accordingly these beverages were prepared and taken to the men, lying exhausted in the field. In a very short time they were so revived that they were able to resume their work, and to continue at it till nine o'clock P.M., at which time the hay was all gathered in. This effect of tea and coffee appeared so wonderful to Mrs. —, that she could not keep the secret; so the news rapidly spread through the town, that tea and coffee had proved stronger than the brewer's strongest ale!

A Mr. —, who a few years ago used frequently to travel on foot between Newcastle and Felton, a distance of thirty miles, informed us, that when he performed the journey on tea and coffee, or used the "pure element," he came off as fresh as a daisy, and felt no inconvenience, but that when he attempted to do the journey upon beer, he always felt terribly "knocked up," and worth nothing the day following.

Though alcohol, by increasing the heart's action, may appear for a time to arouse the flagging energies, yet it very rapidly uses up the "vital force."

The late James Backhouse, of York, who, in one year and seven months travelled 6,000 miles in the interior of Africa, two thousand in wagons, and four thousand on horseback, with the thermometer sometimes at 100°, sometimes at 25°, frequently with frosts and snows, and sometimes so hot at night that he slept in the open air,—found no necessity whatever for intoxicating liquors, nor the slightest inconvenience from being a teetotaler; on the contrary, he says, "total abstinence agreed with me exceedingly well." So with Dr. Livingstone.

The following, given by Dr. Carpenter, the physiologist, is very conclusive:

"The author met, some years since, with a gentleman who had recently commanded a vessel during a voyage from New South Wales to England, under the following peculiar circumstances. Soon after passing the Cape of Good Hope, the ship sprung so bad a leak, as to require the continued labor, not merely of the crew, but of the officers and passengers, to keep her afloat by the use of the pumps during the remainder of her voyage, a period of nearly three months. At first, the men were greatly fatigued at the termination of their 'spall' at the

pumps, and after drinking their allowance of grog, would 'turn in' without taking a proper supply of nourishment. The consequence was, that their vigor was decidedly diminishing, and their feeling of fatigue of course increasing, as our physiological knowledge would lead us to expect. By direction of their commander, coffee and cocoa were substituted for the grog, a hot 'mess' of these beverages being provided with the biscuit and meat at the conclusion of every watch. It was then found that the men felt inclined for a good meal of the latter; when the more direct but less effective refreshment of alcoholic liquor was withdrawn, their vigor returned, their fatigue diminished; and after twelve weeks of incessant and severe labor (with no interval longer than four hours), the ship was brought into port with all on board of her in as good condition as ever they were in their lives."—*Physiology of Temperance*, p. 121.

All trainers wishing to bring up their men to the highest possible degree of efficiency, and to develop to the highest pitch the physical energies, use alcoholic liquors but sparingly, and very much diluted, whilst our *best* trainers, in imitation of the ancient Greek athletes, do not employ strong drink at all, experience having taught them that plain food and exercise are the most effective conditions.

Nature's own beverage, "the pure element," acts in harmony with the human constitution, and aids in giving firmness to the nerves, and strength to the muscles. Alcohol, on the other hand, is antagonistic to the human constitution, it renders the nerves unsteady, and weakens and effeminates the body. A passage in Byron's "Tragedy of Sardanapalus" very beautifully illustrates this point. The luxurious and effeminate monarch, upon the revolt of Beleses and Arbaces, when besieged by their forces in his palace, is represented as surprising his followers, and inspiring them with courage, by his deeds of valor. After repulsing the enemy, he retires to his palace, exhausted and wounded. Salamenes, his bravest general and wisest counsellor, addressing himself to the king, said :

" This great hour has proved
The brightest and most glorious of your life.

Sardanapalus.—And the most tiresome. Where's my cup-bearer?
Bring me some water.

Sal.—(smiling). 'Tis the first time he
Ever had such an order: even I,
Your most austere of counsellors, would now
Suggest a purpler beverage!

Sar.—Blood—doubtless.

But there's enough of that shed; as for *wine*,
I have learn'd to right the price of the pure element;
Thrice have I drank of it, and thrice renew'd,
With greater strength than the grape ever gave me,
My charge upon the rebe's. Where's the soldier
Who gave me water in his helmet?

One of the Guard.—

Slain, sire!

An arrow pierced his brain, while, scattering
The last drops from his helm, he stood in act
To place it on his brow.

Sar.—

Slain! unrewarded!

And slain to serve my thirst: that's hard, poor slave!
Had he but lived, I would have gorged him with
Gold: all the gold of earth could ne'er repay
The pleasure of that draught; for I was parched
As I am now.

[*They bring water—he drinks*

I live again—from henceforth

The goblet I reserve for hours of love,
But war on water."

Wine may do well enough for men who live effeminate and worthless lives, and who have no other ambition than to stir up and gratify their passions; but if we wish to act our part as men, upon the stage of time, to conquer the unruly passions within, and the foes without us, we must drink water.

6.—The habitual moderate use of intoxicants detracts from the *thinking-power* of the brain.

All great and continuous thinkers are either teetotalers, or next door to it, and if they drink at all, it is not till after the mental task is finished. Poets, it is true, are an exception. It is in the nature of alcohol to excite for a time the imagination, and to produce a wild play of the fancy. These are faculties upon which very heavy demands are made in the composition of poetry, and hence a poet may write very brilliantly under the influence of alcohol; but not so with the mathematician, the philosopher, or those who are engaged in solving difficult problems in political or mental philosophy. The primary action of alcohol is to obscure the perceptive powers, and to pervert the reasoning faculties, and thus to detract from the real working power of the brain. There are numerous instances of great intellectual workers who have tried both systems, and the almost uniform testimony of this class is, that they can get through their work

with much greater ease and comfort to themselves without alcohol than with it. The great Richard Cobden, M. P., performed his herculean labors upon tea and water. He says:—"The more work I have to do, the more I have resorted to the pump and the teapot."

Mr. S. C. Hall, the well-known editor of the *Art Journal*, gives the following testimony:—"He lived by the labor of his brain, and he could testify that since he had become a teetotaler, he had an increase of intellectual power, so that what he sent out to the public never came trickling through a disturbed and disordered medium. As to *endurance of fatigue*, he was able to work three times longer than ever he could while he indulged, *even moderately*, in the use of strong drinks. He was better in body, in mind, in home, in every comfort; and he felt proud, therefore, of the pledge he had taken to abide by the practice of entire abstinence."

Hugh Miller, one of the world's great workers, of whom Scotland may well be proud, says:

"The workmen had a 'foundling pint,' and two glasses of whisky came to my share. A full-grown man would not have deemed a gill of usquebaugh an over-dose, but it was considerably too much for me; and when the party broke up, and I got home to my books, I found, as I opened the pages of a favorite author, the letters dancing before my eyes, and that I could no longer master the sense. I have the volume at present before me—a small edition of the *Essays of Bacon*. . . . The condition into which I had brought myself was, I felt, one of degradation. I had sunk by my own act, for the time, to a lower level of intelligence than that on which it was my privilege to be placed: and though the state could have been no very favorable one for forming a resolution, I in that hour determined that I would never again sacrifice *my capacity of intellectual enjoyment* to a drinking usage, and, with God's help, I was enabled to hold by the determination."*

From public speakers, ministers of the gospel, members of Parliament, and members of the medical profession, numerous testimonies corroborate the fact, that the drinking of alcohol detracts from the working power of the brain. Indeed, men who attempt to perform their intellectual work by the aid of narcotics, stand in *peculiar danger*. The exhaustion following their use is so great as to lead the unwary victims to resort to larger and still larger potations, till at last they become enslaved and ruined

* It would have been well if this splendid writer had *adhered* to this plan to the last.—Ed.

both in body and in mind. Many of our most brilliant orators and poets, and multitudes of our ablest authors have fallen in this way; and yet their fall appears to be no warning to those who are following in the same mistaken career.

7.—The habitual use of intoxicants detracts from the power of the constitution to adapt itself to great climatic changes. A world-wide experience proves this. From India and Africa, from America and Australia, and the ice-bound regions of the North Pole, is borne the testimony that the moderate drinker succumbs to the trying circumstances under which he is placed, whilst the abstainer endures them with impunity.

Says Dr. Mosely, in his work on Tropical Diseases: "I have ever found from my knowledge and custom, as well as from the custom and observation of others, that those who drink nothing but water, or make it their particular drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

The west coast of Africa is very fatal indeed to the lives of Europeans, and it is certainly very sad to contemplate the high rate of mortality among those noble and self-denying men, the missionaries, who, from the purest of motives, have attempted to establish themselves upon that portion of the African Continent.*

Livingstone, in all his African wanderings, has been a water-drinker on principle. In his greatest journey, he started with one bottle of brandy as a medicine; but it was accidentally broken within the first few days, and its loss was not felt.

The Rev. C. Rattray, a zealous and well-known missionary in Demerara, thus writes, (Dec. 9, 1852):

"When I arrived in this colony. I was fully assured by all with whom I happened to become acquainted, that the daily use of some stimulant was required to keep up the strength and to sustain the system under the incessant drain of perspiration to which it is subjected in a tropical climate. Then, in this low, *swampy land*, such stimulant was the more necessary. The universal practice was quite in keeping with that opinion; and, without giving the matter much consideration, believing what everybody else seemed to believe, and doing as others did, I adopted the prevalent custom. It is now about thirteen years

* There has been a needless sacrifice of life, because many good men have been carried off, not so much by the climate, as by the brandy and wine they have taken, under the delusion that they were necessary to enable them to resist the deadly malaria.

since I adopted the *abstinent* principle, and I am fully convinced that I have during that period enjoyed better health than I should have done had I accustomed myself to the moderate use of any kind of strong drink. I have enjoyed almost uninterrupted health, and after more than eighteen years' residence as a missionary in this not very invigorating climate, I cannot say that I am, as yet, conscious of any feeling of abatement in my wonted strength. I am happy to say that all my missionary brethren are also teetotalers, and I am quite sure that their testimony will be in precise accordance with my own."

Professor James Miller, the eminent surgeon of Edinburgh, says:

"Lately I had the advantage of conversing on this subject with the veteran Governor of Gambia; [who] having passed nearly twenty-seven years of his life in foreign service, 'within the tropics, and frequently in the most unhealthy stations,' attributes the preservation of his life and health, under God, mainly to this, that from the first he eschewed alcoholics and tobacco. A very large proportion of his comrades he has laid in the grave, and he accounts for their pre-decease, not by any difference in their constitution or service, but solely by the difference of their regimen. At first he tried both ways of it, and on that account his evidence is all the more valuable. In many arduous, extensive, and severe expeditions, I used solely *tea* as my beverage; and I always felt free from fever and thirst, well sustained, up to any work, (even with the mercury 120° in the shade,) as hard as a flint. But, on the contrary, when I used the usual liquids imbibed by travellers in the tropics—brandy, or rum and water, pale ale, Barclay's XXX—I was invariably heated and thirsty, muscles relaxed, nerves irritable, temper ditto; and what on other occasions constituted pleasing exertion, became more or less labor. 'I have (says he) served or lived in all the West Indian colonies, and been in Africa too, and I never knew a dram-drinker, a soaker, a jolly trump—be he of the military, medical, legal, commercial, or any other profession—long-lived, healthy, or *always equal to the duties he was paid for, and called upon to perform.*' . . . In 1846, 'I joined a party that made the ascent of the Blue Mountain Peak, Jamaica—an elevation of 8,000 feet above the level of the sea. After riding thirty miles, we commenced climbing up the last 2,000 feet, and accomplished the task in three hours, forty minutes. There was no path or track sufficient to steady a goat; we had to hold on by the trunks, branches, and roots of trees and plants, climbing up hand-over-hand without relaxing our exertions until we reached the summit. I indulged in cold tea; my friends in libations of champagne, pale ale, porter, or brandy and water; and the result was, that the more they drank, the more thirsty they were. When we gained the peak, some reached unable to enjoy the romantic view; others flung themselves on the ground exhausted, declaring that if they were caught again ascending, why—no matter what. We remained the night, which proved

bitterly cold; the mercury falling from from 95° to freezing point. I still continued constant to the China leaf, and next day made the descent fresher and more vigorous than any of the party, although I did lose —what I could ill afford to spare from my thin carcass—three pounds in 'twenty-four hours.'"

Some years ago the Rev. J. F. Schön, church missionary at Sierra Leone, a most noxious climate, observed :—"We begin to see that we can live even in West Africa without the aid of alcoholic drinks. Since *I have abstained, I have found my health much better than before.*"

British Guiana is said to be one of the most unhealthy portions of the world. It consists in great part of marsh land, the exhalations raised from which by the sun, render the air exceedingly pestiferous. There are here, however, 10,000 teetotalers, the experience of whom is thus testified by the Rev. E. Davis: "In our own persons we have demonstrated that the English constitution can stand better in this deadly climate without any intoxicating drinks whatever."

The moderate use of alcohol must lessen the power of endurance of extreme and continued heat, not only because it rapidly uses up the physical energy, but because it also lessens insensible perspiration, whereby the body becomes feverish and heated, inducing a sense of languor and oppression.

As alcohol exhausts "vital force," and lowers the temperature of the body, its use in very cold climates must diminish the power of endurance.

Arctic experience attests this. "Captain Parry mentions with surprise, that he saw an Esquimaux female uncover her bosom, and give her child suck in the open air, when its temperature was *forty degrees below zero.*" Sir John Richardson, in a letter to Dr. W. B. Carpenter, states that "plenty of food and sound digestion are the best sources of heat," and that "a Canadian with seven or eight pounds of good beef or venison in his stomach, will resist the greatest degree of natural cold in the open air, and thinly clad, if there be not a strong wind." "I am quite satisfied that spirituous liquors, though they give a temporary stimulus, diminish the power of resisting cold. We found on our northern journey that tea was much more refreshing than wine or spirits, which we soon ceased to care for, while a craving for the tea increased."

Sir John Richardson further stated that the experience of his last expedition (undertaken in search of Sir John Franklin) fully bore out the statements he had made before proceeding on it; the whole party having sustained the full severity of an arctic winter, in a manner in which he was confident they could not have done, if even a *moderate* allowance of spirits had been employed.

Dr. Hooker, one of the medical officers in the expedition under the command of Sir James Ross, thus writes to Dr. Carpenter:—"Several of the men on board our ship, and amongst them some of the best, never touched grog during one or more of the antarctic cruises. They were not one whit the worse for their abstinence, but enjoyed the same perfect health that all the crew did throughout the four years' voyage. I do think that the use of spirits in cold weather is generally prejudicial. I speak from my own experience. It is very pleasant. The glass of grog warms the mouth, the throat, and the abdomen; and this, when one is wet and cold, with no fire, and just before turning into damp blankets, is very enticing. But *it never did me one atom of good*; the extremities are not warmed by it, and when a continuance of exertion or endurance is called for, the spirit does harm, *for then you are colder or more fatigued a quarter or half an hour after it than you would have been without it.*"

Experience has taught the Russian military authorities that spirit is inimical to the strength and the power of endurance of the Russian soldier. Accordingly they "interdict its use absolutely in the army, *when troops are about to move during extreme cold*; part of the duty of the corporals being to smell carefully the breath of each man on the morning parade, and to turn back from the march those who have indulged in spirits, it having been found that such men are peculiarly subject to be frost-bitten and otherwise injured."—Prof. Miller, *Alcohol, its Place and Power*, p. 160.

Dr. Carpenter informs us—"The Hudson's Bay Company have for many years entirely excluded spirits from the fur countries to the north, over which they have exclusive control, 'to the great improvement,' as Sir John Richardson states, 'of the health and morals of their Canadian servants, and of the Indian tribes.'"

8.—The habitual moderate use of intoxicating liquor *shortens*

life. This, indeed, we might reasonably conclude from the known physiological action of alcohol. But have we any means of proving it? If we take isolated cases,—No! But if we take large numbers,—Yes!

At the select conference on Temperance, held at Birmingham, September 20th, 1869, Mr. John Rutherford made the following statement. He said:—"He was connected with an Assurance office, which had issued 40,000 policies; 30,000 to moderate drinkers, and 10,000 to teetotalers. It did not take publicans, brewers, or free-drinkers—only teetotalers and moderate drinkers. The mortality tables of these two classes were kept separately. During the first 30 years the mortality of the teetotalers was 19 per cent. less than that of moderate drinkers, and during the last eight years, 25 per cent. less." The following particulars may be added:

"The United Kingdom Temperance and General Provident Institution was formed in 1840, and for nearly ten years no lives but those of abstinents were insured. Throughout those years the rate of mortality was exceedingly low. In 1850, a distinct section was opened for the insurance of lives of non-abstinents, every precaution being taken to exclude intemperate persons and free-livers. Since 1850 three bonuses have been declared—1855–1860–1865. The surpluses which had occurred to the Whole Life Department of the Temperance Section gave reversionary bonuses, ranging according to the age of the assured, from 35 to 75 per cent. on the premiums paid in 1855; from 35 to 86 per cent. in 1860; and from 23 to 56 per cent. in 1865. In the General Section the bonuses ranged from 23 to 50 per cent. in 1855; from 24 to 59 per cent. in 1860; and from 17 to 52 per cent. in 1865. In the report for 1868 the following paragraph appeared: 'The Actuary, Mr. Samuel Brown, reports that the mortality of the Whole Life Policies has been as follows, viz:—Expected claims in the temperance section, 109 for £20,024; actual claims, 95 for £16,526. In the general section, 201 claims for £39,515 were expected; the actual have been 179 for £51,055, less £15,000 received from reinsurance. Hence the net claims in this department have been £36,055. The net result for the three years which have elapsed since the last division of profits, is as follows, viz: 314 claims expected for £56,974 in the temperance section, the actual have been 251 for £40,779; 572 claims expected in the general section for £111,250, the actual have been 534 for £107,184.'—See *Graham's Temperance Guide* for 1870.

On comparing the number of deaths that occurred in several of the most eminent Life Assurance offices during the first five years of their existence, with the number that occurred during

the same period among the members of this institution, the difference in favor of the latter shows the advantages of abstinence. Thus, the policies issued by four of the principal offices amounted to 6,153, and the number of deaths to 117; being on the average almost twenty deaths out of each thousand members. In the same period the Temperance Provident Institution issued 1,596 policies, and had only twelve deaths, or $7\frac{1}{2}$ per thousand; being nearly *one-half* less than the deaths in the most healthy of the *non-teetotal* offices. The state of mortality among the members of each office was as follows:

	Policies.	Deaths.
1st office issued	838 and had	11 being 13 per thousand.
2d "	1,901 "	27 " 14 "
3d "	944 "	14 " 15 "
4th "	2,470 "	65 " 26 "
Temp. Prov. Ins.	1,596 "	12 " $7\frac{1}{2}$ "

During a period of thirteen months, ending in August, 1846, when the above statistics were published, only two deaths had taken place in the whole number of the assured—"a fact which, it can hardly be questioned, is *unparalleled* among the same number of persons in any class of society; and which reduces the deaths to an average of *only $3\frac{1}{2}$ per thousand in each year!*"

"Sir Alexander Morrison (medical director to the largest office in the world), Dr. Morgan, of Bath, and other eminent medical directors, have stated the members *generally* of the temperance institution to be equal to the select or *most favorable lives in all other offices.*" (*The Teetotaler's Companion*: by Peter Burne, p. 411.) At the age of 40 years, the annual rate of mortality among the whole population of England is about 13 per 1,000; whilst among the lives assured in life offices it is about 11 per 1,000, and in those insured in friendly societies, it is about 10 per 1,000. The lower rate of mortality among members of Assurance offices and of Benefit societies is to be chiefly attributed to the fact, that they are in general more temperate in their habits than the population generally, which, of course, must include alike the free-drinker and the drunkard. When we come to divide the members of Life offices and of Benefit societies into abstainers and non-abstainers, we find at once the advantage decidedly in favor of the abstaining members. Among the Rechabites a *sine qua non* of membership is a pledge of abstinence from intoxicating liquors. According to eminent actuaries, the

average mortality among Friendly Societies is rather more than 10 per 1,000; among the Rechabites the mortality is only $7\frac{1}{2}$ per 1,000.

The average duration of life throughout the community, including all ages, is about 42 years. Among the members of the Society of Friends, deducting the deaths at all ages as before, the average duration of life is 55 years. Now a very large proportion of Friends are abstainers, and the remainder very temperate and regular in their habits.

Moderate drinkers, as a class, are far more liable to attacks of disease than teetotalers, and when thus attacked, die off in large numbers. Dr. Munroe, of Hull, says:—"I have had for the last seven years much experience in the medical attendance upon persons who are total abstainers. During that period hundreds of that class of persons have been under my care. I find that, as a class, they do not suffer from anything like the amount of sickness experienced by moderate drinkers of intoxicating drinks; that when they are sick, the sickness is much more amenable to treatment, and, necessarily, they are sooner well again. Moreover, I am convinced that in many cases the patient's recovery was entirely owing to a life of previous abstinence from intoxicating beverages. On comparing the results of sickness and death occurring in two large friendly societies under my care, the one composed of total abstainers and the other of non-abstainers, I have arrived at the conclusion that the total abstainers have much better health, are liable to a much less amount of sickness, and have fewer deaths than the moderate drinkers. In the non-abstinent society I find that the average amount of sickness experienced last year was eleven days twenty-one hours per member, and that the number of deaths was about one and a-half per cent. In the total abstinent society the amount of sickness experienced last year did not amount to more than one day and three-quarters per member, and the number of deaths was only two in five years, or less than one-quarter per cent. per annum."

The experience of the Indian army also confirms our position. There are fewer deaths and less sickness among the total abstaining soldiers, in proportion to their number, than among either the moderate drinkers or drunkards. In the Government Returns of the sickness and mortality of the European troops forming the Madras army, for the year 1849, in which the men

are classed as *total abstainers*, *temperate*, and *intemperate*, the results are highly favorable to the total-abstaining soldiers. Of 450 total abstaining soldiers the rate per cent. of admission into hospital for treatment of various diseases was 130·888. The rate per cent. of deaths was 1·111. Of 4,318 temperate soldiers the rate per cent. of admission into hospital for treatment of various diseases was 141·593. The rate per cent. of deaths was 2·315. Of 942 intemperate soldiers, the rate per cent. of admission into hospital for treatment of various diseases was 214·861; the rate per cent. of deaths was 4·458. "From these it will be seen," says Dr. Carpenter, "that whilst the number of deaths among 450 *total abstainers*, during the year 1840 was 5, or 11·1 per 1,000, the number among 4,318 *temperate* men was 100, or 23·1 per 1,000, being rather more than *double* the previous proportion. As to the *intemperate*, the increase is frightful, for among 942 such men, the number of deaths was not less than 42, or in the *quadruple* ratio of 44·5 per 1,000."

It is objected that many moderate drinkers attain to an advanced age. True! but how many are cut off in early life? Even in reference to those who survive to advanced age, are we to attribute this to the moderate use of intoxicating liquor, or to great strength and vigor of constitution? Surely the latter.

But can it be proved that those moderate drinkers who attain to old age escape scatheless? Is it credible that they have *no* penalty to pay for their violation of physiological law? Experience proves that they do not escape. Take, for example, the case of the late Dr. Holyoake, of Salem, U. S., who died at the age of 100 years. He lived what is called a very regular life, but was in the habit of using intoxicating drinks in small quantities. He had a preparation which consisted of one tablespoonful of Jamaica rum, and one of cider, diluted with water, which he took after dinner, while smoking his pipe. When examined after death by Dr. —, his intimate friend and biographer, it was discovered that he did not die of old age. The heart and organs, apt to become diseased in aged persons, and to become ossified, (converted into bone,) were as soft as a child's, and for aught that appeared, might have gone on acting for another hundred years. The good doctor died of the disease most commonly produced by ardent spirits and tobacco, viz: an internal

cancer of the stomach.—See Dr. Nott's *Lectures on Bible Temperance*.

The habitual moderate use of intoxicating liquor is a practice fraught with unmitigated evil.

Dr. Lankester, a gentleman who has very zealously opposed teetotalism, and very laboriously written in favor of moderate drinking, confesses that moderate drinking, after all, is an injurious and dangerous practice. "As far as its physiological action is concerned, I do not know that we can say anything good of alcohol at all; it may seriously interfere with the functions of absorption, and injure the coats of the stomach, and, when taken injudiciously, a *very long way short of producing any effect on the nervous system*, it may yet prevent the proper nutrition of the system, and insidiously lay the foundation of incurable disease."

"But," says the Doctor, "what is excess? Unfortunately *we have no rule* which we can lay down by which the danger of excess may be avoided. The power of resisting the effects of this agent varies with age, sex, climate, natural constitution, occupation. The young and the aged suffer more from excess than the adult and those of middle age. Women are less able to bear its action than men. More alcohol can be consumed with impunity in cold than in hot countries. Those who are engaged in sedentary pursuits need be more cautious in its use than those who live much in the open air. *The more dilute alcohol is taken, the less likely is it to produce injurious effects.* . . . But I would not undertake to say *what is the precise quantity* of alcohol which a man may take, as a general rule, without doing himself any harm. (!) There is one physiological law, however, which, if *recollected*, might in *some measure* control the evils that arise from taking alcohol, and it is this: that substances which have a tendency to act injuriously on the system may be taken with impunity, *providing time is given for the special effects of one dose to be eradicated before the next dose is taken.* Now, I am not going to commit myself to an opinion as to how many hours it may take for the system to get entirely rid of the effect of half a pint of table-beer, or a pint of wine; but I will express my conviction that *those suffer least from the effects of alcohol who take it but once in the twenty-four hours*; whilst those who are imbibing all day long, keep up in their system an action which is likely to be permanently injurious. The occasional drunk appear to suffer less than the perpetual toper who never betrays the extent of his libations."—*Diet*, pp. 206-7.

Dr. Lankester also advises us to "avoid taking wine, spirits, and beer" on an *empty* stomach.* He also recommends alcohol

* Food, one would think, is specially suited to an empty stomach.

to be taken "*very diluted*, as in the form of table-beer." In fact, he lays down so many cautions, with which no moderate drinker will ever think of complying, as very clearly shows that alcohol is a dangerous and unmanageable agent.

It seems then, that it is extremely difficult, if not impossible, to define moderate drinking, either as it regards the quantity, the quality, or the frequency of use. All he informs us of, as certain, is that the *weaker* liquors are less injurious than the stronger! That a small quantity wont hurt people so much as a larger quantity, and that if we take it but once a day we shall not sustain so much injury as by repeating the dose more frequently. It hardly needs an F. R. S. to teach us these things.

One thing is plain. The defenders of moderate drinking never attempt to show how much liquor a healthy man may take with *benefit*. They merely attempt to show us how much a man may take *without danger* or serious inconvenience, and in this they miserably fail. Their whole position is based upon *ifs* and *buts*. Dr. Lankester asks, "*May it not be necessary, in order to remove a tendency to disease, to take doses of alcohol varying from half an ounce to two ounces every twenty-four hours?*"* We call upon him to show that it really is necessary.

The conclusion of the whole matter, then, is that moderate drinking is a misnomer, and that those persons only are safe and wise, who abstain from alcoholic liquors.

* The experiments of Professor Parkes show that *one ounce* increases the work of the heart an hour per day; and that perceptible injury to a strong man follows $1\frac{1}{4}$ oz., and imperceptible injury must precede the perceptible.— See Dr. Lee's *Text Book of Temperance*.

CHAPTER IV.

THE LAW OF SUPPLY AND DEMAND IN ITS APPLICATION TO THE
LIQUOR TRAFFIC.

PROP. IV.—*“That social, moderate drinking, creates the unnatural demand for the poison, which is the principal cause of the wide-spread scourge of intemperance.”*

PROP. V.—*“That it is the supply of alcoholic liquors, furnished by the manufacturers and vendors of the poison, that creates [or fosters] the unnatural demand; not the demand the supply.”*

THESE propositions embody two aspects of the same thought, and involve the following propositions:

- 1.—That the demand for intoxicating liquor arises from no natural appetite implanted in the human constitution.
- 2.—That the appetite for intoxicating liquor is produced by the use of these beverages.
- 3.—That the supply of the article is therefore antecedent to, and the direct cause of, that unnatural demand, and not the demand the supply.

For the preservation of the human body, and the propagation of our kind, the Creator has wisely implanted in our constitutions certain appetites, over which we have but slight or no control. Such are thirst, hunger, and the appetite of the sexes; the proper gratification of which brings pleasure, and is necessary to health and life. The Creator has also graciously provided objects to satisfy these appetites. He has provided water to meet our thirst, and in a natural state the body craves for no other. We may flavor it with the aromas of tea and coffee, and raise its temperature to blood-heat, merely to please the palate or the fancy; but water, pure and uncontaminated, is the only beverage absolutely demanded by the wants of the body.

God has also provided food to satisfy our hunger. The only condition requiring to be fulfilled here, is that this food shall contain those normal elements that enter into the composition of

the human blood and structures. To this end God has wisely provided the world with a rich *variety* of foods, so that what one thing may be wanting in, another may supply. If our food be deficient in any necessary constituents, there exists in the body a craving for them, strong and imperious, and should this not be met, disease or death will follow. This is to be witnessed in sailors who suffer from scurvy, the result of being restricted to provisions deficient in the salt of potash. So, many of the inhabitants of our large towns who live almost exclusively upon baker's bread, suffer much from scrofula, induced by poverty of blood; so also children suffer from *rachitis*, or softening of the bones, owing to a deficiency of phosphate of lime. If the food supplied to fowls be short of lime, they drop soft eggs, and will greedily peck at any mortar they can get at. So if food be deficient in salt, all animals will crave after it. Through the refinements of modern cookery, a great many of these saline and soluble ingredients are dissolved out of our food and poured away; and to make up for this deficiency, we require either to increase the variety of our food, or to introduce them artificially. If, from any cause apart from the use of narcotics, or excess in food, the stomach loses its tone, and the body its nervous energy, then to restore the one, nature has provided the bitter principle, in some instances contained in the very food we eat; and to renew the other, she has provided the acro-aromatics, causing them to grow and luxuriate in those very climes where they are most likely to be needed.

In proportion as the nutritive elements of plants and roots diminish through poverty of soil, unpropitiousness of climate, or neglect of culture, the bitter principle increases, and manifests its presence. The grasses are more succulent, nutritious, and sweet upon rich soils, and less so, but more bitter upon poor soils. This bitter principle seems to be given to enable the stomach to dispose of the larger quantity, which the body will require to make up for the deficiency of nutriment.

Here, again, the craving under certain circumstances for acro-aromatics, or bitters, not being entirely abnormal, but arising from certain causes over which we have little or no control, nature has a rich provision to meet and satisfy it, and many of those agents, so called "medicinal," are also rich in such elements as iron, potash, etc.*

* I am acquainted with a lady, a teetotaler, Mrs. McI——, of A——, who some time ago had a very strong craving for bitter beer, but for no other

In man's normal condition, however, we find no craving, no desire, no appetite for alcoholics, but on the contrary, a decided aversion to them. In harmony with this, God has not implanted alcohol in anything He hath made. We may ransack nature through all her wide domains, but we find it not in anything endowed with organism and life; neither do we meet with it as the production of any of those vital processes that surround us on every hand. By a kind of vital, most elaborate and subtle chemistry, with its endless changes, affinities, transformations and combinations, we see the modest daisy springing up beneath our feet, and the tall tree waving on high its branches in all the pomp of blossom and of foliage, and by the same processes, though perhaps still more complicated, we see the tiny insect springing into life, and man himself erect and beautiful, lifting his face to the skies; but nowhere through the operation of those vital changes, do we find *alcoholic liquor or juice*. We may torture nature in the crucible, we may apply our most delicate chemical tests, but we find it not in any organized production. Not until the life of the edible plants and fruits becomes extinct, and organisms begin to break up, and decomposition sets in, is alcohol ever found. It is the offspring of death, the child of corruption, destined only to an evanescent existence, had not Art interfered and arrested its further progress, snatching it from its seething corruption to carry on the work of human slaughter.

No doubt! the babe—the offspring of a drunken mother, whose blood was never pure, being fed in the womb from a tainted source, and whose very food, its mother's milk, is thoroughly saturated with spirit,—may grow up with a craving, strong and almost resistless, for intoxicating liquor, but the appetite exists not there by God's own implantation, but from those vile and abnormal conditions under which that child has been brought into the world and reared.

It ought to be remembered that no woman with a child at the breast, can drink liquors containing spirit without a definite pro-kind of alcoholic beverage. The bitter beer appeared for a time to satisfy this craving, but did not remove it. I urged her to lay the beer aside, and to take, instead, compound infusion of gentian, with a little ginger. One fluid ounce three times a day, alternated with infusion of columbo and ginger. This not only satisfied her craving, but eventually removed it, and very greatly improved her health. I purposely refrained from prescribing the *tinctures* of columbo and gentian, and confined the patient to the simple aqueous infusions; for otherwise it might have been urged, that the bitter tinctures stood related to the body exactly as bitter beer did, both being composed of bitters and alcohol.

portion of the same finding its way to the mammary glands, and mixing with the milk. Alcohol has been distilled from the milk of mothers who drink alcoholic liquors. Of course the babe partaking of this impure supply becomes diseased. We have seen many infants, who imbibed their nourishment from the breasts of drunken mothers, completely intoxicated. In fact, like their parents, they are seldom sober. Thus early in life, and ere the dawn of reason, do they become *involuntary* drunkards, and should their young lives be spared, they grow up vicious and depraved, or become *oinomaniacs*, and descend to a drunkard's grave.

That there exists, on a very large scale, a *demand* for intoxicating liquors and other narcotics, is true. From ages immemorial has this strange infatuation existed, this strong proclivity to indulgence in narcotics, either in the form of opium, tobacco, or spirit. This is peculiar to no particular clime, to no one race of men. There is, however, this feature about it; the strange facility with which barbarous tribes, previously uncontaminated, can *acquire a liking* for these narcotics, especially alcoholic liquor.

Love for the intoxicating wines of the sunny south brought the Goths and Vandals in overwhelming numbers before the gates of Rome, and led them to devastate the fair plains of Italy. Love for fire-water by the American Indians has destroyed even their natural affection, and decimated or even annihilated whole tribes of them. The inhabitants of some of those lovely and luxuriant islands in the far Pacific have been so corrupted by the same agent, till once numerous and powerful tribes have degenerated to a few diseased and wretched creatures.

Let us now seek to trace this demand to its source. How the different narcotics came to be used at all, and under what circumstances they were first discovered, we can only conjecture. Most likely the intoxicating wines were first discovered by accident. The milk of the cocoanut, the juice of the grape, left exposed to fermentation, and drank unwittingly on the part of those who drank them, of the changes induced, would impart a feeling of jollity and exhilaration. By accident a liquor is discovered, possessing the marvellous and fascinating power of exciting the nervous system, and filling the mind with pleasing images, taking away fear and banishing care! The original drinkers of these liquors, being perfectly ignorant of their physiological action, would naturally recommend them to others as

panaceas for the sorrows of life ; possessing power to relieve the aching hearts, and "banish dull care." The discovery of the supply leads to the demand ; and with the consumption of these liquors this demand increases ; for speedily there supervenes upon the desire to promote jollity and good fellowship, a *craving*, distinct and definite, for the drink itself. This they seek to gratify, and thus supply and demand act and react upon each other. The more liquor is manufactured the greater the consumption, and the larger the quantity consumed the more the people desire and crave after it. As the appetite increases, the mild intoxicants fail fully to satisfy the unnatural demand, unless consumed in very large quantities, and so liquors of greater intoxicating power must be resorted to. To meet this demand previous to the discovery of distilled liquors, wines were more thoroughly fermented, thereby increasing their alcoholic power, or *drugs* were added of a bitter and narcotic character, such as hellebore, opium, absinthe, etc. At last the discovery is made, that intoxicating liquors, though potent for a time to assuage the heart's anguish and to excite merriment and glee, are nevertheless instruments of demoralization and disease ; that they are, in fact, crime-producing and death-dealing agents. But long ere this they have become articles of commerce. Monetary interests are involved, and social customs partaking of the forms of hospitality are attached to them, which are also personified in a god, whose praises and exploits are chanted in hymns, and upon whose altars oblations of wine are poured forth in worship ! These things render the evil most difficult to deal with. Now and again, however, wise legislators interfere, and seek to stay the wide-spread ravages of drink. In China, 1100 B. C., the manufacture of intoxicating liquor is prohibited, and in succeeding reigns even the vines are uprooted and destroyed.

Plato, in his laws, represents a Lacedemonian as saying :— "*That* whereby men chiefly fall into the greatest luxuries, insolence, and all sorts of moral madness, our laws have effectually rooted out of our country. You shall neither in villages nor towns of the Spartan state, see any such things as drinking clubs, or their usual consequences." He also approves "the Carthaginian law, that no sort of wine be drunk in the camp, nor anything save water ; and that every judge and magistrate abstain from wine during the year of his majesty."

Learned philosophers practise abstinence themselves and enjoin

the same upon their disciples. Pythagoras was a water-drinker, and the Pythagoreans were renowned for the simplicity of their lives and their abstinence from intoxicants. Epicurus, the founder of the Epicurean philosophy, was a teetotaler, and urged the necessity of a frugal and virtuous life in order to attain life's great end, *enjoyment*. He says:—"Wilt thou support life? Have bread and water. For these twenty years less than a penny per day has kept me." Over his gate he wrote the following inscription:—"Passenger! Here thou wilt find good entertainment; it is here that pleasure is esteemed the sovereign good. The master will receive thee courteously; but take note—thou must expect only a piece of cake, and thy fill of water. Here hunger is not provoked, but satisfied; thirst is not excited, but quenched."

Great religious reformers make abstinence from intoxicating drink a very prominent feature in their teachings. In India, Gotama Buddha, the founder of Buddhism, who flourished 600 B. C., taught:—"Obey the law and walk steadily in the path of purity, and drink not liquors that intoxicate, or disturb the reason."*

Mohammed taught, "Of the fruit of the grape ye obtain an inebriating liquor, and also good nourishment." The former he interdicts, the latter he allows.

Measures of a most repressive character were also enacted in some countries to keep the people sober. Romulus, the founder of Rome, enacted a law that no woman should drink fermented wine under penalty of death, awarded to adultery, since he regarded the drinking of wine as the beginning of adultery.

In Egypt intoxicating wine was forbidden both to king and priest. From the accession of Menes to the reign of Psameticus 600 B. C., a period embracing twenty-five dynasties, teetotalism was taught and practised by them. The Egyptian priests abstained even as far down as the time of Nero. Says Chæremon, the keeper of the sacred books in the Temple of Serapis:—"With respect to wine some of them did not drink it at all, and others drank very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust."

Though among some nations that form of intemperance flow-

* For these and other passages we are indebted to Dr. Lees' *Ancient Teetotalism*. Works, vol. 2, (1863.)

ing from the use of intoxicating liquor by these means received a most effectual check, as in China and Arabia, yet in others the ravages of intemperance continued to spread, defying alike penal enactments, philosophic homilies, and prophetic denunciations, till nations once great and powerful were demoralized and destroyed.

About the 10th century the art of distillation, supposed to have been previously discovered by the Chinese, was rediscovered by the Arabians. They sought in the alembic for the philosopher's stone, whose magic touch should transmute the baser metals into gold, and for the vital elixir whose potent influence should repair the ravages of time, remove the effects of disease, and thus confer upon frail humanity the joys of perennial health, and the gift of endless life. Alas! they discovered only the elixir of death—the *al-ghoul*, the spirit of destruction, by whose potency the joys of life should fade, the heart be deprived of moral worth, the human frame be stricken with a hundred diseases, and filled with a thousand torments. Pale and trembling stood the Arabian chemist before the spirit he had evoked—evoked from the secrecy of the laboratory, to return not again, but to march forth, a grim and merciless fiend, upon its work of ruin.

At first, and for some centuries, the most extravagant eulogiums were lavished upon the newly discovered *ether*. Diseases were to vanish at its touch, sorrow was to melt into joy at its approach, and *aqua vitæ* was to prove a blessing to the world.

The extravagant praises lavished upon ardent spirits by physicians in the 13th century, as Arnoldus de Villa, and Raymond Lully his disciple, and afterwards by Theoricus, were eagerly believed in by the people, who regarded the products of the still, not only as possessing great potency to cure disease, but to shield and preserve the body from its attacks. Those therefore who feared the pestilence, or the burning rage of fever, or the lesser ills of life, sought in the new liquor a safeguard and a refuge. Thus around these baneful drinks social customs also gathered and monetary interests accumulated. The manufacture of them rapidly extended, and with this arose an increased consumption, a rapid increase in the demand, and a rapid development of the sources of supply; this again accelerated consumption, and so these conditions continued to act and react upon each other, supply and demand, demand and supply,

till the nations of Europe were filled with drunkenness, misery, and crime.

To check the evil and to improve the habits of the people, penal laws are enacted against tippling and tippling-houses; the price of liquor is enhanced by duties levied upon them, and none are permitted to sell them without a license. Yet all these restrictions and fiscal measures fail to remove the plague! The duties and license fees, originally levied to enhance the price of drink, and to check the intemperate habits of the people, become a source of considerable revenue, which proves an inducement to regard with favor the development of the manufacture of intoxicating liquors, and their increased consumption, thus rendering the evil more protean in form, and more difficult to deal with, seeing that now, appetite, custom, monetary interests, a nation's revenue, all conspire to guard it from hostile attacks.

That social drinking usages have a great deal to do in keeping alive this unnatural demand is evident; for these enter into every department of life, and are associated with the most solemn, the most sacred, and the most joyous epochs of our existence. They confront us at our birth, our baptism, our marriage, and our death. If we meet a friend, they are there; if we transact business, they are there. When bound an apprentice they rise before us, and when that apprenticeship is completed, they are also forced upon us. Whatever our position in life, or the nature of our employment, we cannot fail to be brought face to face with these tyrannical and pernicious customs—yet all the more difficult to deal with, that they are associated with those kindly sentiments of hospitality which we should not like to see weakened. For if it be the desire of the kind host to express his friendship, and his anxiety to entertain and please, it is no less the desire of the guest to show that that kindness is appreciated. When the cup is the symbol of these, how difficult to refuse!

During the simplicity of the patriarchal age, the sentiment of hospitality found a more safe and natural expression. The kid was prepared, or the fatted calf killed, water was brought to the weary traveller that he might wash his feet, that thus invigorated with substantial fare and the refreshing ablution, he would be able to resume his journey. In many of the thinly peopled districts of our own land—the mountains of Cumberland, the hills of Northumberland, the dales of Yorkshire and West-

moreland, the hospitable sentiments of the kind farmer, and of the humble but not less friendly cottager, find expression in a similar manner. The kettle simmers upon the hob; the cup that cheers but not inebriates is prepared, and you are invited to eat and drink, that, thus refreshed, you may pursue your way.

We must seek to uproot these social *drinking* usages, not by restraining the laudable sentiments of which they are the expression, but by inculcating the duty of expressing them in a way more innocent, less dangerous, and more compatible with the safety and well-being of our guests.

In this work, we need the special aid of *Woman*.

We would appeal to her in the language of the eloquent Dr. Nott. "It is not yours to wield the club of Hercules, or bend Achilles' bow. But, though it is not, still you have a heaven-appointed armor, as well as a heaven-approved theatre of action. The look of tenderness, the eye of compassion, the lips of entreaty are yours; and yours too are the decisions of taste, yours the omnipotence of fashion. You can therefore,—I speak of those who have been the favorites of fortune, and who occupy the high places of society,—you can change the terms of social intercourse and alter the current opinions of the community. You can remove, at once and forever, temptation from the saloon, the drawing-room, and the dining-table. This is your empire, the empire over which God and the usages of mankind have given you dominion. Here, within these limits, and without transgressing that modesty which is heaven's own gift and woman's brightest ornament, you may exert a benign, kindly, mighty influence. Here, you have but to speak the word, and one chief source of the mother's, the wife's, and the widow's sorrows will, throughout the circle in which you move, be dried up for ever. Nor throughout that circle only. The families around you, and beneath you, will feel the influence of your example descending on them in blessings like the dews of heaven that descend on the mountains of Zion; and drunkenness, loathsome drunkenness, driven by the moral power of your decision from all the abodes of reputable society, will be compelled to exist, if it exist at all, only among those vulgar and ragged wretches, who, shunning the society of women, herded together in the bar-room and the groggery."

The second cause of the unnatural demand for intoxicating liquor is, without doubt, *the liquor traffic*, including alike the

manufacture and sale. This traffic, legalized and protected, possessing many immunities and privileges, is in reality the foundation and principal support of the drinking usages, and through them of the unnatural demand for strong drink.

The law of supply and demand, as applied to the necessities of life, may be stated thus—demand leads to supply.—If the supply comes short of the demand, the population of a country must decrease, till they balance each other. If the supply merely meets the demand, and no more, the population of that country will be kept in check. If, however, the supply be greater than the demand, then this affords scope for the population of a country to increase in proportion. All poor countries are thinly peopled; whilst rich and productive countries, whose resources are being rapidly developed, increase in population. We may point to Lapland in evidence of the former, and to England and the United States in evidence of the latter. Should a rapidly increasing population threaten to overlap the development of the sources of supply, then from that period does the ratio of increase diminish. We seem to have an example of this in our own country. In the ten years, 1811–1821, the increase was 18 per cent., or 1·8 per cent. per annum; in the ten years, 1851–1861, it was only 12 per cent., or 1·141 per cent. per annum.

As applied to the *luxuries* of life, the law of supply and demand may be thus stated: 1.—The supply leads to the demand; 2.—The nature of the supply leads to a rapid increase in the demand; 3.—This again leads to a still further development in the sources of supply; and thus supply and demand act and react upon each other.

This is especially the case when applied to intoxicating liquor. The more drink you supply the greater will be the demand, and this again must lead to a rapid development in the sources of supply. This process has been going on for many years, and the unnatural demand has increased out of all proportion to the increase of population.

According to Mr. Porter, the sum spent in 1849, on beer, spirits, and tobacco, was £57,000,000, at that time the population of the United Kingdom was about 28,000,000.

In 1868 the sum expended was £111,886,000; the population being about 30,000,000. Thus since 1847, the population had increased 7·142 per cent., but the consumption of liquor and tobacco nearly 100 per cent.

To take an earlier period in the history of this country, we see how the consumption of intoxicating liquor has gone on increasing out of all proportion to the increase of population. In 1801 the population of the United Kingdom was 16,000,000. The annual average consumption of intoxicating liquor for the six years ending 1801 was as follows:—Of ardent spirits, 7,200,338 gals. (*old wine measure*); beer, 4,735,574 barrels, or rather less than 154,000,000 gals. (*this was the actual, not average consumption of beer in 1801*); of wine, for the five years ending 1795, 7,000,000 gals. (*old wine measure*).

In 1831, the population of the United Kingdom had increased to 24,000,000. The consumption of intoxicating liquor was as follows:—The annual average of ardent spirits for the six years ending 1831 was 25,652,428 gals. (*old wine measure*), of wine, about 7,500,000 gals. (*old wine measure*). The number of gallons of strong malt liquors brewed by publicans and brewers during the eight years preceding 1830, was in England alone, about 230,000,000, (of this quantity only 20,000,000 were exported.) But throwing it in as the amount consumed in Ireland and Scotland, what have we? Why, the number of gallons of intoxicating liquors of all sorts consumed in 1801, with a population of 16,000,000, was 168,200,338; or rather more than 10½ gals. per head of the population. In 1831, with a population of 24,000,000, the consumption had increased to 263,152,428 gals. or close upon 11 gals. per head of the population. In other words, whilst the population had increased during that term of years at the rate of 50 per cent., the consumption of intoxicating liquor had increased at the rate of 56 per cent. Hence, we see, in 1831 we were a more drunken people than in 1801; and a still more drunken people in 1868 than in 1849.*

It is a remarkable fact that the drink market has never yet been GLUTTED.

In other commodities, such as corn, cotton, and woollen goods, etc., should the supply pass beyond certain limits, we have a glutted market, and a depreciation in the value of the goods, and in some instances, to avoid total loss, those goods have been sold at less than prime cost. This has repeatedly occurred both in

* The Chancellor of the Exchequer, Mr. Lowe, in a speech on the National Debt,—delivered in the House of Commons, June 2d, 1871,—advanced the following facts: The consumption of beer per head of the population was in 1825, about one-third of a barrel; in 1830 about one-half of a barrel; and in 1870-1 about four-fifths of a barrel. The consumption of spirits, home, foreign, and colonial, was in 1825—908 of a gallon; in 1830—948; and in 1870-1—988 of a gallon.

Australia and in other of our colonies. Merchants at home, in the ardor of competition, have poured goods into the colonial market far outreaching the demands of the colonists; and where these goods have been of a perishable nature, or where the bonding of them would, in a short time, more than eat up their value, they have been sold at an enormous sacrifice. But we have never known such a thing to occur in the liquor market. *This market knows no glut.* The consumption ever increases with the supply. In reference to the necessities of life there can only be a certain fixed and definite demand, proportioned to the population. The appetite for food does not increase with what it feeds upon; it remains pretty stationary and regular, and bears an exact proportion to the real and fixed wants of the animal economy. But the *appetite* for strong drink *increases with what it feeds on*, and indeed to this increase we can assign no limits. The man who consumes a quart of beer to day, and is satisfied therewith, will be able to dispose of a gallon three months hence, and will then not be satisfied; and a year from that date he will be able to consume his two gallons; and so the appetite goes on growing till the stomach fails in its power, and the victim sinks into a drunkard's grave.

That the supply of the so-called *narcotic luxuries* of life is the cause of the demand, and not *vice versa*, is strikingly evident if we take any one of them and trace its history. Take, for instance, tobacco. First of all, the supply was brought from the New World, when smoking was introduced into France by Jean Nicot, the French ambassador at the court of Portugal, and into England by Sir Francis Drake, about the year 1560. At this time the demand was exceedingly limited; but as the practice of smoking extended, the demand rapidly increased, and to make the supply keep pace with the demand the area of its growth was extended, and great attention was paid to its cultivation, until at the present day we find it cultivated, not only in Cuba, where it was originally discovered, but in many of the States of America, in South America, in Persia, in Turkey, in India and Africa, in the islands of the Eastern Archipelago, and in many of the countries of Europe. The demand has kept pace with the enormous development of the sources of supply. In 1868, the United Kingdom alone consumed about 53,000,000 lbs.

Persons engaged in the liquor traffic entertain the idea that they are merely supplying a legitimate demand on the part of

the people, and are very angry because we attempt by legislative means to put an end to this traffic. They say to us, "We don't invite the people into our houses; we merely open them for the supply of liquors, and if people choose to enter and ask for them it is our duty to supply them, and we have nothing to do with the consequences; that is their look-out, not ours." True, they do not stand at the door of their houses, inviting the passers by to enter. This is not needed, for their houses possess other attractions of a very peculiar character, attractions quite sufficient to draw custom, without a verbal invitation.

To our mind there is, at least, a distant resemblance between "mine host" of the tap and that very interesting insect the spider. Now the spider does not invite the flies to his web. Not he! He has other stratagems far more likely to prove successful. He selects, in the first place, a most eligible spot where sunbeams play and flies do "mostly congregate." He there spreads abroad the meshes of his web, and as he would not like to frighten away the flies by exposing to view his own ugly carcass, he constructs for himself a very snug little back parlor, where, screened from observation, he awaits patiently and not in vain, for his prey. Though he does not invite the flies to his web, yet somehow or other they find their way to it, flies of all kinds, not even daddy long-legs escaping, and they become entangled to their destruction.

So with those engaged in the liquor traffic. They don't invite the people into their houses, but they plant them in most eligible spots. If they aim at securing the patronage of the respectable and well-to-do classes, they select the corners or centres of fine streets in business localities, and take the largest and most imposing edifices; if, however, they intend to content themselves with the riffraff and dregs of society, and with the refuse of the more respectable houses, then they select gloomy back slums with back-door conveniences, so that their wretched customers may slip in and out unobserved. To make their business a success they must act upon the same general principles as tradesmen in the successful prosecution of other trades. There comes this very natural inquiry: "How can I increase the demand for my liquor, so that I may receive the profits arising from a larger sale?" This is accomplished in a variety of ways. One will get up a "Free and Easy," another a dance, another will engage a band of music, one will establish

a "Benefit Society" in connection with his house, another a "Free Lunch"—all with a view of enticing people to their establishments, and to secure a larger sale. Many of them also advertise the excellent qualities of their liquors; in fact, we cannot unfold a newspaper without finding these eulogistic, extravagant, and empirical advertisements. Many of them also take advantage of the very *nature* and *tendency* of the liquor, which is to create for itself a demand by its peculiar action on the drinker. It produces a feeling of jollity and vivacity, and by obscuring the judgment, occasions a recklessness of conduct, and banishes care. Anacreon well expresses this in one of his musical odes:

"When gay Bacchus cheers my breast,
All my cares are lull'd to rest;
Griefs that weep, and toils that please,
What have I to do with these?
No solitudes can save
Mortals from the gloomy grave.
Shall I thus myself deceive?
Shall I languish? Shall I grieve?
Let us quaff the generous juice;
Bacchus gave it for our use,
For when wine transports the breast,
All our cares are lull'd to rest."

Strong drink excites the conversational tendency. It does not improve conversation, but gives everybody a strong desire to talk, and a disposition to be pleased with trifles. When people are exhilarated with drink, they will grimace and laugh, even when there is nothing substantial to call forth their risible faculties. The more unprincipled traders increase the already narcotic properties of their liquor by a still further addition of stupefying drugs, as the heavier alcohols, *cocculus indicus*, tobacco and others of a similar character.

On the whole, then, though the *law* is to blame in the first place, the publican is responsible for his craft, and chargeable with the ruin it entails.

Traffickers are very angry with teetotalers, because we seek by legislative means to annihilate their traffic. They brand us with being inconsiderate and selfish, and say, "Let this maxim guide you, 'Live and let live.'" This maxim is sound and good, but the traffickers live every day in open violation of its prin-

ciple, which is, that we are to earn a livelihood in a manner compatible with the lives of other people. We are to live with other people, and not like leeches upon them.

The traffickers live upon other people, at their expense, and in a way that destroys them. They realize a livelihood it is true, and some of them a very handsome one. But around them wrecks are strewn. Yes! Wrecks of once noble men and virtuous women, and homes of happiness and peace. The vendors live, but the people die. They live, and 500,000 drunkards desecrate the soil. They live, and 1,500,000 paupers press heavily upon the rate-paying portion of the community. They live, and 50,000 lunatics, deprived of bright intellect, or stricken by strong drink with hopeless idiocy, wail in our asylums. They live; and 50,000 victims are every year laid prematurely beneath the sod. They live, while crime, sorrow, and disease afflict the land. It cannot be *right* to make a living at the cost of so much sin, and suffering, and death.

This truth applies with equal force to the *manufacturers*. For if it be not right to *sell* intoxicating liquors, it cannot be right to *manufacture* them. Hence, all the evil and ruin charged home upon the vendors, may with equal force be laid at the doors of the manufacturers. It is true many of them are further removed than the vendors from the concrete effects of the liquor they manufacture and send out to the ruin of their neighbors—away from the busy centres of industry; residing, it may be, in sumptuous palaces, surrounded by beautiful rural scenery, with the sweet face of nature upon which to gaze. Wealthy brewers and distillers are not often brought into direct contact with the wretched victims of the traffic, and in consequence, cannot realize to the full extent all its horrors. They see not the palsied and ragged creatures passing in and out of the very shops supplied with drink from their stores—often their “tied-houses.” Yet, nevertheless, there the misery exists,—flowing alike from the manufacture and the sale,—and the awful responsibility will follow.

If some of those manufacturers, known as being men of kindly dispositions, and whose names rank high in the world of philanthropy, would only take their stand, say on a Saturday night, opposite one of those houses in our large towns, supplied with drink from their stores, and then, from this point of observation, pass to the homes of the wretched inebriates gathered around

the bar of that house, and note the rags, and wretchedness, and want, and discomfort they present, they would see sufficient to convince them that they are daily violating the second great commandment of the law, "*Thou shalt love thy neighbor as thyself*," as well as that worthy maxim founded upon it, "*Live and let live*."

No doubt the traffickers and manufacturers do love their neighbors, but then they love themselves a great deal better; and the strong monetary interests at stake are sufficient to outweigh all considerations founded upon philanthropy and morality. Robert Burns has well said:

"I'll no say men are villains a';
The real harden'd wicked,
Wha hae nae check but human law,
Are to a few restricted;
But, och! mankind are unco' weak,
An' little to be trusted—
If self the wavering balance shake,
It's rarely right adjusted!"

The traffic in strong drink is now deemed, by a very large proportion of the people, highly respectable, and a great deal of wealth is sunk in it, and many men of high position in society are engaged in it. But, for all that, the day will come, when with an enlightened public sentiment, and a high toned morality, those engaged in this traffic shall be deemed pests of society, shall be shunned by all respectable people who have any regard whatever for their own character, and shall be classed in the same catalogue with vendors of indecent prints, manufacturers of false life-buoys and rotten cables, in fact, with all those who seek to obtain a livelihood at the expense of the virtue and safety of the community.

CHAPTER V.

THE MANUFACTURE OF INTOXICATING LIQUORS DESTRUCTIVE
AND IMMORAL.

PROP. VI.—“*That it is contrary to the will of God, and consequently sinful and immoral, to convert the food of the people into a liquid poison, that naturally destroys the bodies and souls of men.*”

THE liquor traffic is a violation of God's will, for two reasons. 1. Because it perverts from its natural use the food that ought to go to nourish the people, and transforms it into a poisoned beverage; and, 2. Because the natural tendency of this liquor is to destroy the bodies and souls of men.

There are three sources whence we may derive a knowledge of God's will. From the Bible, from history, and from nature scientifically interrogated.

These three volumes are equally Divine, for they are written with the finger of God. In fact, a proper and devout attention to each will soon convince us that there exists between them a wondrous harmony—that the same spirit pervades them all, and that they are mutually explanative, the one interpreting and unfolding the great truths contained in the other.

The *Bible* contains that revelation from the Supreme Being which informs us of man's moral and spiritual relationship to God, and to that great moral and spiritual world of which He forms a part. It points out to man his duty and his destiny. (See Chap. vii.)

History, when its facts are correctly recorded, indicates to us the course of God's providence among the nations, and gives expression to His will concerning them—chiefly, it informs us that national vices bring national misery and ruin, and that national virtues bring national prosperity and happiness.

Science is the volume of nature, and is, in fact, a commentary upon God's revelation, for the laws of Nature aid us in understanding more perfectly its meaning. The

volume of nature is sadly too little studied by Christians, who seem to regard it with suspicion, as though it were the creation of some strange God!

In this chapter we shall consider God's will as expressed more particularly in Providence and Nature. It requires no elaborate argumentation to show that the food God hath so abundantly supplied, ought to be applied to its legitimate uses, viz: to feed his children. The misappropriation of food, or its wanton destruction, is a plain violation of God's will. This is more especially the case when such misappropriation or destruction entails starvation upon thousands. It then becomes one of the greatest crimes that can be committed against the human family, and a dark and daring sin against the glorious beneficence of God. "He that withholdeth the corn, the people shall curse him." This applies with still greater force to the man who *destroys* corn, than to him who refuses to bring it into the market in times of scarcity. We visit with severe punishment the incendiary who fires his neighbor's, or even his own stacks, and thereby destroys the staff of life.

The manufacture of intoxicating liquor is a wanton destruction of the food of the people; for it converts that food into a form in which it is perfectly useless as a nutritive aliment. In converting barley into beer, grape-juice into brandy, corn into whisky, apples into cider, the nutritive properties of these substances are as thoroughly destroyed as though they had been consigned to the devouring flame. In an analytical report on wines, published in the *Lancet*, October 26, 1867, it is said, "In every 1000 grain measures of the clarets and burgundies tested, the mean amount of albuminous matter present was only $1\frac{1}{2}$ grains, whilst in 1000 grains by weight of raw beef there are not less than 207 grains of such matter. That is, the quantities being equal, beef-steak is 156 times more nutritious than wine." Thus there is no foundation whatever for considering these beverages as a mere change in the form of food, but a very strong foundation for considering them as pernicious and innutritious results of the wanton destruction of food.

Again, if we trace the different processes of manufacture, we find that, at each stage, the nutritive properties of "food" are ruthlessly destroyed in order to prepare a beverage that shall excite the nervous system, and gratify a morbid taste.

Take, for instance, the manufacture of ale. The process is thus lucidly described by Mr. Joseph Livesey:

"We shall find that at every step [in brewing] the object is not to secure a FEEDING, but an INTOXICATING liquor, and that to obtain this the feeding properties of the barley are sacrificed at every stage. In making a gallon of strong ale (nine gallons to the bushel), 6 lbs of barley is used, which, to commence with, is 6 lbs. of good, nutritious food, excepting the husk. I will here briefly run over the processes of converting this into ale, to show how, when the ale is served up, this 6 lbs. is reduced to rather less than $\frac{1}{2}$ lb. The barley has to undergo FOUR PROCESSES before it becomes beer, in every one of which it loses part of its nutriment. The first is MALTING. The grain is steeped in water two days and nights; in this wet state it is placed on the maltster's floor, eight or nine inches deep, till it begins to heat and vegetate, and to secure equal vegetation it is turned every day, the Sunday not excepted. When the spores and rootlets are sufficiently developed, the grain is put on the kiln to dry, and afterwards these are taken off by a machine, and are called 'malt combs.' In this process there is a loss of about $1\frac{1}{2}$ lbs. The object of thus spritting the barley is to produce in the grain more saccharine matter, which, in the process of fermenting the liquor, becomes changed into spirit, and thus renders the ale strong, that is, intoxicating! The more saccharine matter, or sugar, that any substance contains when brought into a state of solution and fermented, the more spirit can be obtained. After crushing the malt, the next step is *mashing*. This consists, not in boiling the grain, but putting it into hot water at a temperature of 170 degrees, for the purpose of melting out the sugar or saccharine matter produced in malting. After mashing a sufficient length of time the brewer draws off the liquor, so long as it runs sweet, and rejects all the rest, which is sold to farmers in the shape of 'grains.' The rejected parts of barley here are at least 2 lbs. The sweet wort thus drawn off would not intoxicate, whatever quantity a person was to take. The next process, after mixing the liquor with hop water, is to *ferment* it. It is here all the mischief is done. Carbonic-acid-gas and alcohol (the intoxicating agent) are here produced. The sugar becomes decomposed, and a recomposition takes place, forming these two. Sugar being nutritious, and spirit not so, the loss of nutriment by this change and by the overflow of barm (which was part of the barley) is about 1 lb., the exchange being the *gas* and the *spirit*. . . . The fourth process is that of *FINING*. People don't like muddy ale, and as some thick matter cannot be prevented coming over in mashing, the liquor is put to settle, and these *settlings* are disposed of as 'barrel bottoms.' These bottoms are really parts of the barley, and the loss here again is at least $\frac{1}{2}$ lb. These are the losses during the four stages of beer making:

We begin with barley.....	6 lbs.
In <i>malting</i> , we abstract as 'malt combs'.....	1½ lbs.
In <i>mashing</i> , we dispose of as 'grains'.....	2 "
In <i>fermenting</i> , we lose in sugar, gas, and 'barm'.....	1 "
In <i>fining</i> , we reject as 'barrel bottoms'.....	¾ "
	5½ lbs.

So that when we come to examine the beer, we find that there is not more than 12 ozs., generally not more than 10 ozs., in the gallon, of barley left, and this chiefly gum, the worth of which, when compared with other food, is less than a penny.* . . . It is the alcohol or *spirit* in the ale—the whisky in fact—which deceives people, and makes them believe they are gaining strength, when they get only stimulation, which is a waste of strength."—*Lecture on Malt*.

The analysis of beer fully confirms the above. According to Dr. Lankester's analysis, the following is the composition of the different fermented beverages.

An imperial pint contains :

STRONG ALE.			STOUT.		
	oz.	gr.		oz.	gr.
Water	18½	0	Water	18½	0
Alcohol	2	0	Alcohol	1½	0
Sugar	1	136	Sugar	0	281
Acetic acid	0	57	Acetic acid	0	54
			Gum	0	131
			Extractive	0	408
MILD ALE.			PORTER.		
Water	18½	0	Water	19	111
Alcohol	1½	0	Alcohol	0	326
Sugar	0	280	Acetic acid	0	45
Acetic acid	0	38	Gum	0	54
			Extractive	0	402

The sum is, that fermented beverages contain a large proportion of water which we can get elsewhere ; a variable quantity of alcohol, ranging from 2 oz. to 326 gr. ; a variable quantity of acetic acid, or vinegar ; a variable quantity of sugar, ranging from 1 oz. 136 gr. to zero ; with a small proportion of gum and extractive. The extractive, of course, is a curious compound, "an incongruous mass of heterogeneous matter," containing all

* Gum is not food : for it passes through the intestines unchanged.—*Ed.*

the abominable drugs superadded, to improve the flavor and to increase the intoxicating power!

Let us glance for a moment at the *extent* of the waste involved in this traffic.

In Scotland there is raised annually about five million quarters of grain; that is, 40,000,000 bushels. But in 1869 we consumed in distillation, and in the manufacture of beer, 63,000,000 bushels, or nearly 8,000,000 quarters. This grain, passed through the mill, would make 10,500,000 sacks, or 26,250,000 cwt. of flour, and allowing four cwt. as the annual average consumption per head, we have sufficient flour here to feed 6,562,500 people a whole year.

In 1868 we imported into this country from abroad, in grain and flour, 66,750,000 cwt., at a cost of £39,000,000. Had it not been for the wanton destruction of grain in the manufacture of intoxicating liquor, more than one-third of this amount might have been saved. In years of scarcity and famine, this wanton destruction of grain in our breweries and distilleries still goes on, and the traffickers steel their hearts against the loud wail of a famine-stricken people. When, for instance, in the years 1846-1847, a famine ravaged Ireland, consequent upon the destruction of the potato crop,—a famine which swept away half a million of people,—the brewers and distillers had within their granaries a larger supply of grain than ever, but not a single barley-corn would they part with to feed a starving people. It is, certainly, a very great sin to waste the nation's food, but greater still to transform it into an instrument of demoralization and ruin. If a man hated his race with all the dark, relentless malignity of Satan, he could not have hit upon a more effectual method of gratifying it, than by engaging in the manufacture of these death-dealing liquors.

Paley, in his "Moral Philosophy," says:—"From *reason*, or revelation, or from both together, it appears to be God Almighty's intention that the productions of the earth should be applied to the sustentation of human life, consequently, all waste and misapplication of these productions is contrary to the Divine intention and will, and therefore wrong, for the same reason that any other crime is so; such as destroying, or suffering to perish, a great part of an article of human provision, in order to enhance the price of the remainder, or diminishing the breed of animals by a wanton or improvident consumption of the young. To this

head may also be referred, which is the same evil in a smaller way, the expenditure of human food on superfluous dogs, or horses; and lastly, *the reducing the quantity in order to alter the quality*, and to alter it generally for the worse, as the distillation of spirits from bread-corn."

Our proposition states that the liquid poison produced from the food of the people "*naturally* destroys the bodies and souls of men."

In our first chapter we have shown that the actual effects of strong drink *are* poverty, disease and crime. These effects are not merely accidental, flowing from the so-called "abuse" of it, in the same sense that indigestion may be supposed to come from the abuse of food; but it is the *very nature* of drink to produce these evil fruits.

It is of the nature of these liquors to pauperize the people. Their imbibition creates an inordinate craving that refuses to be satisfied, and impelled onward by this, thousands who can but ill afford it, expend the larger portion of their slender incomes upon that "which satisfieth not," and thus bring both themselves and families to destitution; while the manufacture of intoxicating liquors makes a dearer loaf, and a lessened income. Now it is as much as thousands of our work-people can do to keep the wolf from the door, even when in constant employment, and a few days' loss of work throws many of them upon the parish.

How has government sought to meet this abounding pauperism, produced by drink and the drink traffic? Why, by establishing a system of heavy local taxation, and a mode of relief ruinous to society, and at war with all the most sacred affections of our nature. By the present system of parochial relief, poverty is degraded to a crime; for the punishments inflicted upon many of our paupers, especially in the workhouses of many of our large towns, in poor fare, confinement, and harsh treatment, are often much more severe than those inflicted upon criminals.

In the yard of one of our metropolitan workhouses, some years ago, a poor old man, seventy years of age, was enjoying a few whiffs from his pipe. One of the officials advanced towards him, and in a most dastardly and cruel manner knocked the pipe out of his mouth, with this remark, "You must not think, old cove, that you have come here to live, for you have come here to die." This is the natural outgrowth of a brutalizing system, of which the Traffic is the fountain.

The present mode of administering relief is a premium upon vice, while it inflicts upon the deserving poor a punishment almost too heavy to bear. We have known drunken families revelling in parochial relief, and deserving families, reduced to penury by misfortune, most barbarously treated. The former, hardened and brutalized by drink, have made it their business to study the most efficient means of swindling the rate-payers of their hard-earned cash, and with barefaced impudence, or cringing importunities, appeal for that relief which they neither deserve nor need; but the honest and *sober poor*, when reduced to poverty by some dire misfortune, feel a praiseworthy repugnance in applying for relief, and when at last compelled to do so, the first repulse disheartens them, and they retire to their cheerless homes and empty larders, possibly to die of starvation, or be driven to end their suffering in suicide. The drunken and worthless take good care that they sustain no hurt, and their loud clamors, after spending their means in drink, bring them speedy relief, which, should it take the out-door form, is partly spent in gratifying their debasing and insane propensity. Bailie Lewis, of Edinburgh, recently made this statement:—"Tens of thousands of pounds, administered to paupers in Scotland, are annually expended, not in supporting, but in still further degrading the drunken recipients. Within the last twelve months I have personally witnessed numbers of the out-door paupers of one of the city parishes *leaving the payable, and going direct to the public-houses in the neighborhood*. During the last year there has been expended in out-door relief in Edinburgh about £20,000, and I have no hesitation in saying, from information I possess, that nearly one-third of that sum will have been spent in drink." The present method of administering parochial relief is also a most expensive one; taking £10,000,000 per annum to support it, a large proportion of which is lavished in building large houses, almost palatial in appearance, and in supporting clouds of officials, whilst the recipients of relief receive the most meagre treatment.

Dr. Chalmers, in his *Bridgewater Treatise*, speaking of the poor-law system, says:—"It hath by the most pernicious of all bribery, relaxed the ties and obligations of mutual relationship, exonerating parents, on the one hand, from the care and maintenance of their own offspring; and tempting children on the other, to cast off their parents who gave them birth, and instead

of an asylum gladdened by the associations and sympathies of home, consigning them for the last closing years of weakness and decrepitude to the dreary imprisonment of a poor-house.

"Had the beautiful arrangements of nature not been disturbed, the relative affections which she herself has implanted would have been found strong enough, as in other countries, to have secured through the means of a domestic economy alone, a provision for both young and old in far greater unison with both the comfort and virtue of families. The corrupt and demoralizing system of England might well serve as a lesson to philanthropists and statesmen, of the positive and undoubted mischief to which the best interests of humanity are exposed—when they traverse the process of a better mechanism instituted by the wisdom of God, through the operation of another mechanism devised by a wisdom of their own."

We have dwelt thus long upon the defects of the poor-law system, because it is our conscientious conviction that, whilst the drink traffic is the fruitful cause of at least three-fourths of our pauperism, our present mode of dealing with paupers tends to aggravate the evil, and thus the traffic and the pauper system continue to act and react upon each other, till now, at the present time, the evil has grown to such huge dimensions as to impede the progress, and seriously to threaten the safety of the nation.

That it is the natural tendency of this traffic to produce *disease*, and so naturally destroy the bodies of men, has been shown in chapters I. and III.

But it is no less destructive to the *souls* of men—to man's high spiritual and moral nature. It is also of the *nature* of these drinks to demoralize and corrupt, and thus to produce crime—the most revolting and unnatural. It does so, because *alcohol*, by its action upon the brain and nervous system, tends to paralyze the will, to set conscience asleep, while it arouses at the same time the criminal proclivities of man.

In this respect alcohol is unique. There are no agents that we know of in the laboratory of nature, not even the most deadly, that possess the same action. *Cocculus Indicus*, with which alcoholic beverages are frequently adulterated, makes, we believe, the nearest approach to it, but it is too stupefactive to do much harm without the aid of its terrible ally, alcohol.

Herodotus informs us that the Scythians became intoxicated by inhaling the vapor from the seeds of a kind of flax; and

modern medicine has observed, that the odor alone of Hyosciamus, particularly when its power is heightened by the action of heat, produces in those who inhale it a disposition to anger and quarrelling.

"The *Dictionnaire de Medicine de l'Encyclopédie Méthodique* (Tome 7), cites three examples. The most remarkable is that of a married couple, who, perfectly harmonious and affectionate everywhere else, could not pass a few hours together in the room where they worked, without engaging in the most bloody strife. The room was thought to be enchanted or bewitched. At length it was discovered that the whole blame of these terrible disputes was attributable to a large packet of the seeds of Hyosciamus, placed near a stove, and their removal caused a perfect restoration of peace."—Dr. Belenaye, *On Hygiene*, p. 105, 1832.

Then there is opium, that terrible scourge to the inhabitants of India and China. But vastly different are its effects to that of the tyrant Alcohol. Though its habitual use is fraught with the greatest mischief to the body and mind of man, yet it arouses not the criminal tendencies, it urges not its victims to deeds of violence and bloodshed. In fact, its action would appear to be quite the other way. When under the exciting stage of its influence, people feel averse to crime; and when the stage of depression comes on, they are too helpless to commit deeds of violence. We never yet knew a man fortify himself with laudanum when he was about to commit some atrocious deed. Brandy is the terrible agent used by criminals. Of opium, De Quincey says, in his "Confessions":—"It introduced among the mental powers exquisite order, legislation, and harmony. It invigorates self-possession, it communicates serenity and equipoise to all the faculties, active or passive, and, with respect to the moral feelings in general, it gave simply that sort of vital warmth which is approved of by the judgment, and which would probably always accompany a bodily constitution of primeval, or antediluvian health. It gives an expansion to the heart and benevolent affections. The opium eater feels that the diviner part of his nature is promoted, that his moral affections are in a state of cloudless serenity; and over all is the great light of the majestic intellect."

Now what are the effects of alcohol during the exciting stage of its influence? Why, it distorts the imagination, it weakens the controlling power of the mind, it obscures the moral perceptions, and overthrows the intellect, while at the same time it

excites the base of the brain, and stirs up all the worst elements of our nature, so that many persons when under its influence become capable of committing the most atrocious crimes, from which, in their sober moments, they would shrink with disgust and dismay.

The alcohol-drinker has, no doubt, his heaven also. He enjoys a certain pleasure, but it is fluctuating and evanescent in character, and altogether sensual.

The paradise of the opium-eater is refined and spiritual; that of the alcohol-drinker coarse, sensual and devilish. The Moham-medan paradise, with its repose and beauty, would seem to be the offspring of the imagination under the influence of opium; the paradise of the old Scandinavian creed, with its coarse, brutal pleasures, mixed occasionally with deeds of blood, the offspring of the imagination under the influence of beer.

The alcohol-drinker has his hell also—a hell scorching his veins and consuming all his joys. Terrible as is the hell of the opium-eater, still more terrible is the hell of the alcohol-drinker. It is a hell of lawless passion, and of wild impulse to crime. A hell of uncontrollable thirst for drink—of black despair, or of brutal lust. Gaze upon the poor drunkard, when under the power of that terrible madness, *delirium tremens*! What hideous imaginings! What foul fiends and grim spectres torment him! Scorpions glare upon him, with jaws like sepulchres and eyes like fire! Fanged serpents hiss at him, and all terrible shapes, creatures of a distorted imagination, gather around to inflict upon him the torments of the damned.

Such then is the action of alcohol upon its victim, withering every moral beauty, exciting lawless passion, and impelling fiercely to crime, and by this means ruining the souls of men.

Now it is plainly contrary to the will and law of God, that His creatures should thus be degraded, ruined, and destroyed. "He hath not appointed us unto wrath, but to obtain salvation." "A tree is known by its fruit." So tested, we cannot doubt that upon the manufacture, sale, and use of strong drink the Eternal has stamped the broad seal of His curse; and as we gaze upon the disease, the starvation, the crime, and the wholesale destruction which strong drink inflicts upon the human family, we have evidence, overwhelming and unmistakable, that its manufacture, sale, and use, constitute a system alike incompatible with the character of God and the redemption of mankind.

CHAPTER VI.

TEETOTALISM A GREAT SCIENTIFIC FACT.

PROP. VII.—“*That teetotalism is not a mere matter of expediency, but is a great scientific fact, based on chemistry, physiology, and Christian morality.*”

1.—The doctrine of expediency referred to may be thus stated: Though it is not necessary, on the ground of personal safety, for me to abstain from intoxicating liquor, seeing I have power to control my appetite and to regulate the quantity I take within the bounds of sobriety; yet, in view of the manifold evils arising from the abuse of these liquors, and for the sake of those who are weak, and have already fallen, or are in imminent danger of falling, I *will* abstain. This doctrine is founded on an earnest conviction that the evils flowing from the use of strong drink are so great and terrible, “that no amount of good that can be claimed for them will justify the conscientious man in their use.”

People of this school appear to think that “what is one man's food is another man's poison;” and that strong drink, though dangerous to some, is innocuous, or even beneficial to others. Now this may do very well as to mental food, but is very questionable in application to physical food. It is true, that owing to certain very rare and curious idiosyncrasies, certain articles deemed very good food may act like poisons upon a few individuals. We have heard, for instance, of a lady who could never eat a mutton-chop without suffering from symptoms of poisoning; and of another upon whom a pear had the same effect. These cases are altogether exceptional; and even though one in ten millions may be poisoned with a pear or a mutton-chop, yet to the remainder they are very wholesome. This is never the case with intoxicating liquor, which is not food at all in any proper sense of that term, but is, upon all constitutions, poisonous in its action.

Expediency, indeed, admits the fascinating character of strong

drink, but has no idea of its being *physiologically* injurious. Its advocates are in the mental condition of all the world, at the commencement of this reform.

2.—In the beginning, the practice of abstinence necessarily partook of the character of a *vast experiment*, in which the experimentalists had to contend against fearful odds. Very soon, however, these experimentalists, feeling their way, found that the inconvenience and danger arising from personal abstinence was only a scarecrow, for under the trial of the new regimen their health and strength sensibly improved, so that they were able to get through more work than before, and that too with greater ease and comfort. They discovered also that they ate better, slept sounder, and enjoyed life better than before.

This is indeed the uniform experience of all who have tried our principles. Take, for instance, the testimony of Mr. Edward Baines, M. P., given before one hundred and fifty medical gentlemen, assembled at a public breakfast, in connection with the Annual Meeting of the British Medical Association, held in Leeds. The breakfast came off at the Great Northern Station Hotel, on Thursday morning, July 29th, 1869. Mr. Baines said:

"I myself, a long time ago, for the sake of influencing some men who I saw was rapidly going down hill to destruction, determined to put myself in the position to give them unsuspected advice. I said, I will abstain for a month, and see how it answers with me; and finding it did answer, I went on for another month, and then for another. At the expiration of fifteen years subsequently, I thought it my duty to testify that during the whole of that period I had enjoyed the best health, good spirits, and a great capacity for work; and now, seventeen years later, and after thirty-two years of abstinence from intoxicating drink, I confirm the same to you all. I testify before all this company, that scarcely any man can have had more uniform vigorous health than I have had, and for which I am deeply thankful, during the whole of the period I have named, and I have been a tolerably hard worker too. And when I tell you that I went to bed about four o'clock on the morning before last, coming out of the House of Commons after a great many hours' sitting there, you will see that we have a good deal of hard work there; but I verily believe that I have been able to do more than I should have been able to do, if I had not been a total abstainer."

This valuable testimony, and we could quote scores like it, is exactly to the point.

The successful issue of such experiments not only opened the

eyes of those who were the subjects of them, but led others to institute further inquiries. Finally, the concurrent testimony of all abstainers both at home and abroad, and of all who had tried our principles for a limited time for a special purpose, under some of the most trying circumstances in which man can be placed, became quite sufficient with thoughtful persons, to overthrow the old and cherished notions pertaining to the use of intoxicating liquor.

These important lessons and the controversies to which the agitation gave rise, opened the eyes of scientific men, and they in turn began to examine the chemical composition of intoxicating liquor, and to trace their physiological action. But as Dr. Munroe, F. L. S., of Hull, says:—"Had it not been for the successful labors of these moral giants in the great cause of temperance, presenting to the world, in their own personal experiences, many new and astounding physiological facts, men of science would probably never have had their attention drawn to the question." What has been the result? Why, every step taken, and almost every experiment performed, have gone to prove that here science and experience harmonize. The deductions of the former fully confirm the teachings of the latter, and now teetotalism has become a great scientific fact. So having first principles we advance to higher and firmer ground. We do not indeed quarrel with those who become teetotalers upon the ground of expediency. We give them the right-hand of fellowship, and also seek to instruct them further and to lead them from abstinence based on expediency to abstinence based on Science.

Our proposition states: "That teetotalism is based upon *Chemistry*."

The substance with which teetotalism has most to do, is by teaching abstinence from it as a chemical product. Fermentation is a chemical process. Alcohol is a product of vinous fermentation, it is therefore a chemical product. Experience has clearly revealed that it is a product at war with the processes of that beautiful vital chemistry going on within the laboratory of the human body.

Chemistry has done more for teetotalism than some people imagine. In the first place, it has revealed the presence and proved the identity of the intoxicating principle of strong drinks; discovering to us its origin and hiding-place. Had it not been for

this we should still have been ignorant of the real foe that destroyed us.

Chemistry has investigated its composition and properties, and determined its real position in the *materia alimentaria* and *materia medica*, showing that it ought to be entirely excluded from the former, and to be used in the latter principally for the carrying on of certain delicate pharmaceutical processes.

Chemistry has determined that the whole class of intoxicating liquors strongly resemble each other in their physical properties, that they all alike owe their great popularity and power to fascinate to this deadly agent—*alcohol*, and differ merely in their proportion of alcohol, water, coloring matter, and flavors.

That this chemistry, which in its infancy, and wielding its tremendous powers, brought disaster and death by revealing the presence of an unseen enemy, and the processes whereby he could be evoked in his most deadly and concentrated form, has in its maturer age rendered the cause of temperance signal service, in discovering to us its composition and properties, and dispersing those numerous fallacies engendered of ignorance and appetite.

3.—Our proposition states, "that teetotalism is based upon *Physiology*."

This science has ransacked the human body in search of information as to the action of alcohol upon animal organisms. It has followed alcohol into its innermost recesses, and traced its doings in the cellular structure and ultimate tissues; and after performing innumerable experiments both upon man and beast, bird and reptile; and having thereby made certain discoveries of a most important character, it comes forth to make them known; and notwithstanding conflicting theories, the following are the conclusions at which *all* experimentalists and men of science have arrived.

(1.) That as a diet, alcohol is not only valueless, but most dangerous and injurious. (2.) That its action upon the body is uniformly that of a poison. (3.) That the direction of this action is always the same, the intensity of the action only being regulated by the amount consumed. (4.) That it is not food in any usual sense, as nourishing the structures, or increasing the temperature of the body.

Chemistry and physiology are the bases of *hygiene*, a science which treats of the laws that govern the animal economy in relation to its own physiological condition, and of the physical

world of which it forms a part. It seeks to investigate the influence of laws, institutions, habits, climate, etc., upon the human constitution. It points out how disease may be prevented, health and long life secured. This is the region of *preventive* medicine, in which medical science (so called) has achieved her noblest triumphs. In this department she has shown that disease arises from the violation of nature's laws; from a gross neglect of the *conditions* of healthy life. She has demonstrated that just in proportion as these laws and conditions are observed, disease diminishes and the chances of long life are increased. She has shown that sunshine, fresh air, pure water, cleanliness, and wholesome diet, temperate living, good drainage, and mental and physical exercise, are *essential* to healthy life, and that (within certain limits) the death-rate is proportioned to our neglect or observance of these conditions—proving that disease is nature's penalty for the violation of her laws.

A learned writer upon this science says:—"One of the chief sources of the wealth and power of states is the number of their well-governed and well-conditioned inhabitants. Hence it should be the object of statesmen to improve that moral and physical condition which is favorable to the regular, but not unnatural increase of a sound population. . . . A knowledge of hygiene is of high importance to political economy, a knowledge not ministering to mere theory—to 'Day-dreams' of inexperienced legislators; but to that cautious policy that seeks no footing where there are no facts." (Dr. Belenaye, *on Hygiene*.) The temperance movement is a great sanitary and hygienic question.

Intemperance, and the (so called) moderate use of intoxicating liquor, predisposes the body to the attacks of disease, and tends to shorten the term of human existence. Moderate drinkers, equally with drunkards, live every day in open violation of the laws of health, and how can they escape the penalty? Any government allowing *facilities* for drinking to exist, or encouraging them for the sake of revenue, is therefore guilty of violating a fundamental principle of public hygiene! and, instead of seeking to improve the moral and physical condition of the people, really adopts the most potent means to corrupt and degrade them, and thus to undermine the greatness and strength of the nation.

The use of intoxicating liquor is not only in itself a gross phy-

biological blunder, but it also leads to the violation of every other condition of healthy life. It leads to drunkenness, this to neglect of personal cleanliness; then the poverty it occasions prevents the drunkard from properly housing and feeding his family, and instead of selecting a suitable residence in an airy and salubrious neighborhood, he must needs fix his quarters in some dismal court, or dirty alley, where dilapidated houses afford scanty accommodation, and where all sense of decency is thoroughly erased. Here, screened from public gaze, and consorting with other miserable and degraded beings, he indulges his brutalizing propensities for strong drink, and sinks to deeper misery.

Notwithstanding our boasted progress in sanitary science—notwithstanding an improved drainage system, and an abundant supply of pure water to our large towns, the death-rate is upon the increase. After thirty years of sanitary labor and general “progress,” instead of the death-rate being diminished, it is higher than when sanitary reform was first heard of. In referring to the Registrar General’s Returns, we find that the present death-rate is higher by 1 per 1000 than it was thirty years ago! It is also a deplorable fact, that the three large towns of Liverpool, Glasgow and Manchester, possessing the finest water supply, not only exhibit the most drunkenness, but also show the highest rate of mortality! Dr. Farre does not appear to perceive the *real cause* of this, but attributes it to a variety of causes, which no doubt are accessory, but certainly not the *main cause*. In his report for one quarter of 1869, he states:

“The high rate of mortality in Glasgow is partly due to epidemic and other diseases, to which children succumbed in undue proportion to the rest of the population. While protection against the diffusion of cholera poison by means of an impure water supply has been secured in this city, the importance of aiming at immunity from *other* generating elements of disease should not be lost sight of. . . . Dr. Gairdner reports that the true cause of the excessive liability of this city to high tides of disease and death are to be sought chiefly in the *low standard of domestic comfort, in overcrowding, general squalor, and physical degradation*,* which are the unhappy characteristics of a large section of the population. The city of Manchester, which is also supplied with an abundance of pure water, shows a high rate of mortality, but it is considerably lower than the Scottish city. Why cannot the administrative

* These are simple *effects*—never seen where the traffic is banished.

abilities, which have been so successful in commanding a pure water supply, be as successfully applied, not only in the *demolition of old tenements*, but in the erection of new constructions, and improved house accommodation for the poorer classes, and also in enforcing the law against overcrowding."

There is a question far more important than that contained in these concluding words, namely:—Why cannot the administrative abilities use their influence to secure *the suppression of the drink nuisance—the demolition of the whisky shops?* If they accomplish this, the rest would soon follow. Sobriety would take the place of drunkenness, and thrift of wasteful expenditure. A speedy and striking improvement would be seen in the habits of the people. They would be better clothed and fed, and no longer contented to herd together like the brute creation; they would seek better house accommodation and find it. *Building Societies* would be more extensively patronized; larger capital would be invested in building suitable houses for the working-classes; the low courts and purlieus of our large towns, which are now centres of contagion and hot-beds of vice and disease, would be swept away wholesale; broad airy streets and commodious houses would take their place, and whole suburbs and districts of houses and gardens for the working-classes would adorn our large towns. With this improvement in the habits and abodes of the working-classes, disease would abate, the mortality lists would sink, and the average duration of life be greatly extended.

The prosperity of a nation largely depends upon the average duration of life among the people, for "*life is labor.*" Where the mortality lists are high, and the average of life low, certain causes must be in operation tending to undermine that nation's strength and prosperity. Says Belenaye:

"Since it is certain that every stage of human existence has a peculiar office assigned to it, as well as every instant a duty, it is highly important that man should attain a certain degree of senility. Should the human being die in infancy, or childhood, the loss to the state would not be great; but later, it is far otherwise. The business of adolescence is to acquire knowledge by example, and by memory; of the adult to apply this information; and later, to invent. At fifty, men begin to perfect and classify knowledge; to instruct and guide their fellow-creatures. Now, it is clear that a state cannot advance so rapidly in civilization, where the average duration of life is short; and will be great in proportion to the approach of the majority of its subjects to

sixty-five—an age that allows of acquisition, application, invention, and arrangement of the stores of knowledge. We must venture to repeat, that a man dying at eighteen or twenty, has only lived to *consume* the resources of society, and can leave nothing behind him but a legacy of poignant regret. If he has lived till he has applied and invented, it is of the highest importance he should be allowed time to mature and consolidate what, as his own acquisition, he best understands. . . . We must set a still greater value upon longevity, if we add to what has been stated, the sagacious remark of an eminent writer—that the greater mortality in Southern climates before the age of thirty, is the reason that Northern nations have invariably conquered those of the South.”—*On Hygiene*.

Now to greatly increase the average duration of life in our country, and thereby promote natural prosperity and vigor, our government cannot do better than pass, as a great **SANITARY ACT**, a prohibitory liquor-law. In simple fact, the temperance enterprise is the greatest sanitary reform that ever took place in any age or nation; and public spirited teetotalers are among the greatest of sanitary reformers. Wherever *our* principles have been adopted and acted upon, a great and visible improvement has taken place in the social state and moral habits of the people. As a rule, abstainers quickly remove from amid the squalor and wretchedness in which before they seemed to wallow, and in consequence, become healthier and live longer. As a rule, they pay considerable attention to elementary physiology and domestic medicine, and as a result, give doctors very little trouble, and enjoy a wonderful immunity from sickness and disease.—*See chap. III.*

4.—Our proposition lastly states, “that teetotalism is based on Christian morality,” that is, upon the science of ethics of which Christianity contains the clearest, fullest, and most perfect development.

Moral science, in its narrowest sense, treats of the equitable relations of men—of those duties we owe each other. In its broadest acceptation, it includes the duties man owes to himself, and to the Divine author of his being.

(1.) Christian Morality seeks to regulate the moral actions of men by regulating their hearts. It lays down the principle that moral perversion begins in the heart, and that we must seek to regulate the motives, desires and thoughts, according to the principles of pure reason and love. “Blessed are the pure in heart.” “The light of the body is the eye: if, therefore, thine eye

be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Now the use of intoxicating liquors is antagonistic to all this. It pollutes the heart. It weakens self-denial, reason, and conscience, and stirs up every evil and self-regarding passion; and out of such hearts proceed "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," and all kinds of abominations. Even what is termed moderate drinking is antagonistic to this purity of heart. A single glass is often sufficient to dull the finer sensibilities of the soul, and to obscure the mental and moral powers, and so weaken the supremacy of reason over those animal passions and impulses which it is our duty to keep in proper restraint.

Teetotalism, on the contrary, is in beautiful harmony with this purity of heart, and repudiates the most fruitful source of depravity and crime. The man who abstains, is better able to control his thoughts and passions, than the man who drinks, however moderately.

(2.) The moral system of the *New Testament* calls us from low and sensual pursuits and enjoyments to the pure and lofty delights that flow from the exercise of the moral and intellectual powers. "Set your affections on things above." There must be mental and moral exaltation. The mind must be occupied in the contemplation of grand truths, for which it has a capacity, and the affections must be placed upon virtuous things. A bliss lofty and pure, a serenity sweet and enduring, are the fruits of exercising our mental powers upon noble and worthy objects. We then "lay up for ourselves treasures in heaven," incorruptible and fadeless.

Abstinence is certainly favorable to this exaltation of the rational and moral powers; with clearer minds and uncorrupted hearts we can go forth and contemplate the sublime verities of religion.

(3.) Christian morality inculcates the cultivation and practice of the milder virtues. It is antagonistic to the war-spirit, and to those wild and turbulent passions that go to form it. Chris-

tian morality breathes softness and repose. "Blessed are the peace-makers, for they shall be called the children of God." "Be kindly affectionate one to another, with brotherly love." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance*: against such there is no law."

Let us strive to picture to ourselves two different states of society. The one founded upon the cultivation and practice of the (so called) heroic virtues, the other upon the cultivation and expression of those soft and gentle virtues enjoined by Christianity.

In the first, displays of physical courage and exhibitions of ambition and revenge stand out. War is accounted the noblest employment, and the profession of arms the most honorable. Progress in peaceful arts and useful industries receives a continual check, and the resources of the nation become exhausted in maintaining war. This spirit pervading the great mass of the people, we see its manifestation still further in local feuds, and thus strife and tumult form the leading features of this social state.

In the latter state of society, founded upon the cultivation and expression of the softer and milder virtues, displays of moral courage and heroism, and all the kindly courtesies and charities of life are daily seen. Peace and good-will prevailing, no check is offered to the peoples' progress in the beautiful arts and useful industries. Hence peace, love, and progress, are the leading features of this social state.

Now, intoxicating liquors are certainly more in keeping with the former picture than the latter, since strife, crime and the ebullition of violent passions are the most frequent sequences of their use. Abstinence, on the other hand, is more in harmony with the latter. "Peace on earth, and good-will toward men," is our motto, and whilst we are engaged in spreading abroad the knowledge of true temperance, we are also aiding the march of progress, and the extension of peace and brotherly kindness among the nations.

(4.) Christian morality calls us to the exercise of a noble and broad-hearted philanthropy. "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep unspotted from the world." "Hereby perceive we the love of God, because He laid down His life for

us; and we ought to lay down our lives for the brethren." "Let us not love in word, neither in tongue; but in *deed* and in *truth*." "We are to 'honor all men,' to love the brotherhood." We are even to "love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us, that we may be the children of our Father which is in heaven: For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." The second great commandment of the law is, "Thou shalt love thy neighbor *as thyself*." The foundations of this duty, are the universal Fatherhood of God, and the universal brotherhood of man. "God hath made of one blood all nations of men." Who is my neighbor? or my brother? This question has received its solution in that beautiful and touching parable of the Good Samaritan. Says Dr. Nott:—"It is not to the narrow circle of kindred and of caste that the charities of man's common brotherhood are confined. The men around you are your brethren,—bone of your bone—flesh of your flesh. God hath not only made of one blood all nations to dwell upon the earth, but He hath also bound together, by ties of reciprocal dependence, the different classes of men that compose the nations."

Our Lord's life was a grand and beautiful expression of this duty of practical benevolence. "Who went about doing good, for God was with Him." No higher encomium than this could be passed upon him. His favors were bestowed liberally upon all, high and low, rich and poor, Jew and Samaritan, Canaanite or Greek. He stops not to inquire as to their nationality, or their religion, ere he stoops to relieve, instruct, and comfort them. The haughty priest and the pedantic scribe may turn away contemptuously, and pass by on the other side, but "the good Samaritan," full of generous sympathies, stays to comfort and to bless.

The use of intoxicating liquor is plainly and essentially opposed to this spirit of love, and to its efficient exercise. In fact, the use of strong drink will even obliterate the *natural* affections. It will make the woman forget her sucking-child, so that she shall not have compassion upon the son of her womb; whilst the constitutionally generous hearted shall be transformed into hardened villains and murderers. Drink, like adultery, hardens all within, and petrifies the feelings.

Our movement and principle, on the contrary, are in beautiful harmony with that practical spirit of benevolence which Christian morality inculcates. It may, indeed, be described as a grand unsectarian movement for promoting the physical, moral and social well-being of the people. Here we may observe, that while teetotalism is in harmony with Christianity, it is quite unsectarian. It is something apart from sects and creeds. A man is a drunkard, or in danger of becoming one, by yielding to the drinking usages that surround him. This is a sufficient claim upon us. We stop not to inquire of his creed or nation, but sinking the sect and the nation in the man, we rush forth to save him. When the great and good Father Mathew was in Belfast, and crowds of people were pressing upon him to take the pledge and receive his blessing, an Orangeman came up, and kneeling down, the good Father placed his hand upon his head and blessed him. The Orangeman said to him, "Why, here, Father Mathew, am I, a red-hot *Orangeman*, and yet I consent to take the pledge, and receive a blessing at your hands." The good Father laconically replied—"I don't care if you are a *Lemonman*." This is the very language of teetotalism. It is sufficient that you are a man and a brother.

(5.) Another grand and distinctive feature of Christian morality is the doctrine of *self-abnegation* for the good of others—the going out of ourselves, and away from ourselves, as it were, that we may benefit other people.

Self-sacrifice is, indeed, a beautiful principle. We witness its expression in the mother shielding, at the risk of life, her babe from harm. We see it in the patriot, bleeding for his country's safety. We see it in the philanthropist, exposing life amid scenes of terrible suffering and disease, in order to bless and rescue his fellow-men. Now, he who exemplifies Christian morality combines the qualities both of the patriot and philanthropist, but he is more inclined to look at man in his individual than in his collective capacity. There is something imposing and attractive, and even flattering to our vanity, in being called upon to suffer for the good of a Nation, or any large class; and we are apt to forget the *individual* in the community to which he belongs. But he who practically conforms to the requirements of Christian morality, whilst ever ready to act the part of the patriot or philanthropist, is also prepared to deny himself, and, if needs be, to suffer for the individual. "We ought to lay down our lives for the brethren." "If any man will come after me, let him

deny himself, and take up his cross and follow me." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "None of us liveth to *himself*, and no man dieth to himself."

Our principles are in unison with this doctrine, because opposed to personal indulgence and selfish gratification, especially when these are of a dangerous character, and likely to prove a snare and a temptation to others. The cry comes to us as a command—"Destroy not thou him with thy *drink* for whom Christ died." Temperance reformers are also willing to toil, hand and brain, to rescue their fellow-men, even though obloquy and persecution assail them.

(6.) The ethics of the *New Testament* inculcates the practice of true Temperance, including Abstinence.

"And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance." 2 Peter, i. 5, 6.

Says Dr. Adam Clarke on this passage:—"Temperance: A proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational."

"And as he (Paul) reasoned of righteousness, temperance, and a judgment to come." Acts xxiv. 25.

The word *enkrateia*, here translated temperance, signifies self-government, and has certainly in this connection an *abstinent* signification. Says Dr. A. Clarke:—"This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Emesa of his wife, and in his conduct toward St. Paul, and the *motives* by which that conduct was regulated. And as to Drusilla, who had forsaken the husband of her youth, and forgotten the covenant of her God, and become the *willing* companion of this bad man, she was worthy of the strongest reprehension; and Paul's reasoning on *righteousness*, *temperance*, and *judgment*, was not less applicable to her than to her unprincipled paramour."

"Temperance" here has evident reference to adultery, in which both Felix and Drusilla were living, and enjoins upon them self-restraint in that respect, that is, abstinence.

"And every man that striveth for the mastery is *temperate* in all things." 1 Cor. ix. 25.

"All those who contended in these exercises," says Dr. A. Clarke, "went through a long state and series of painful preparations. To this exact discipline Epictetus refers, (I. Cap. 35.) 'Do you wish to gain the prize at the Olympic games? Consider the requisite preparations and the consequences: You must observe a strict regimen; must live on food which you dislike; you must *abstain* from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and cold; you must drink nothing cooling; *take no wine* as formerly; in a word, you must put yourself under the directions of a *pugilist*, as you would under those of a physician, and afterwards enter the lists.'"

Qui studit optatum cursu contingere metam
Multa tulit fecitque puer: Sudavit et alsit;
Abstinuit Venere et Baccho.

(*Horace, De Arte Poet.*, ver. 412.)

A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love.

Francis.

These quotations show the propriety of the apostle's words: "Every man that striveth for the mastery, is *temperate*, or *continent*, in all things."

"*True Temperance* is the proper use of good things; total abstinence from bad things." (Dr. Lees.) "Moderation" is akin to temperance, it is the habit of restrained indulgence. Temperance designates the *act* of a person in reference to a certain thing; Moderation the *habit* formed from the frequent repetition of the act.

This definition has not been coined to suit the ideas of teetotalers. It is very ancient. Socrates says:—"He who knows what is good and chooses it, who knows what is bad and avoids it, is learned and temperate." Hobbes says:—"Temperance is the habit by which we *abstain* from all things that tend to our destruction; Intemperance the contrary vice."

Now as applied to eating and drinking, temperance is the moderate use of those elements of diet that are good, useful, or necessary; but abstinence from all those agents that injure.

If I take bread, flesh, vegetables, water, cocoa, tea, etc., in *quantity sufficient* to supply the natural demands of my body, I am temperate in the use of these things; but if I take more than this, I am intemperate. Contrariwise, if I take ever so small a quantity of putrid meat, or diseased potato, or of arsenic, I take what is injurious in *quality*, and am, therefore, intemperate.

The whole question of teetotalism hangs here. If intoxicating liquors are good and useful as beverages, then to use them moderately is to be temperate. If, however, they are *bad* or *pernicious*, then moderation, as applied to their use, is a misnomer, for the only temperance is abstinence. Now we have already shown (Chapters II. and III.), that far from being good creatures of God, these liquors are evil creatures of man's own invention, and that, however fascinating they may be in appearance, and however delicious to a depraved taste, they are really poisonous and corrupting. Hence, in this case, abstinence is the only temperance. He, therefore, who partakes of these liquors, however warily, is not, in the strictest sense of the term, "Temperate." He violates a great law of his being, and must expect to be punished. And this is really the case. It has been computed that *one-thirteenth* of the moderate drinkers *die* drunkards; and we may safely compute that at least two out of the thirteen *become* drunkards, while the remainder do not escape scatheless.

Every moderate drinker, in fact, is engaged in playing a dangerous game with his constitution. He is performing a physiological experiment upon himself of a very dangerous character, and what the consequences may be, it is impossible to foretell. Reader! if you are a moderate drinker now, can you be sure that you will always continue so? The drunkard's insatiable appetite and quenchless thirst are not created all at once, but silently, secretly, and seductively, and when developed, bears him, like the rushing torrent or resistless tornado, onward to his doom. Go forth to the woodland, and gaze upon the riven and blasted oak—riven and blasted by the lightning's subtle power. See! it stands in lonely, leafless, and blackened desolation. The birds of the air build not their nests amid its branches; the beasts of the field seek not shelter beneath its shade; but in grim and horrid loneliness it deforms the landscape, and stands forth a spectacle of ruin to all. And now gaze upon that riven and blasted human form, of which this oak is but an emblem! See!

Strong drink has robbed him of physical strength, of moral beauty, and of mental power. His dull eye glows with a baleful fire, and his face is a fair index of his debauched and ruined spirit. His very breath is infectious, and his whole frame trembles beneath the awful curse of strong drink. Go! and interrogate him! Ask him whence he came, and by what foul means he has been thus debased and undone? He will tell you that he was once a lovely, laughing child, and in manhood full of noble sympathies—that, in compliance with social usage, he partook “moderately” of strong drink, and gradually, imperceptibly, yet most surely, he acquired a liking for liquor, which has now ripened into an irresistible and consuming passion. This is no fiction, but the sad and terrible history of thousands, and is repeated every day before our eyes.

Says Dr. R. B. Grindrod:—“One of the first stages of intemperance is witnessed in the anxious and *uneasy feelings* which even moderate drinkers experience, on occasions when they have been accidentally deprived of their accustomed stimulus. Sensations of this nature present undoubted evidence of the existence and development of the inebriate propensity. Indeed, the great danger of moderate drinking consists in the inability to ascertain *at what precise period* in the progress of the vice this unnatural sensation first commences. . . . The moderate use of intoxicating liquors, both in a moral and physical point of view, is the high road to intemperance.”—*Bacchus*.

(7.) Signing the pledge is in perfect harmony with Christian morality.

Many persons who object to the pledge, do not properly understand its import. Some object to it on the ground that it is not right to take an oath. But no “oath” is at all required in taking the temperance pledge. It is simply a “declaration” which even the “Friends” may make.

Others object that they do not intend signing away their liberty, and that if they cannot give up the drink without signing the pledge, they are sure they will not be able to do so by putting their names to one. The meaning of this objection is simply this: “I am not convinced that this teetotalism is a suitable thing for me; and as the practice of it may sometimes be attended with inconvenience, I will reserve to myself the liberty of using intoxicating drink, should my interests require it.” It is, however, no question of “liberty.”

Every moral agent has the liberty to do right, or to do wrong, and it is in the exercise of this *choice* that he signs the pledge.

What is the pledge? We will cite one, and then we shall see. "I agree to abstain from all intoxicating liquors, and in every suitable way to discountenance their use throughout the community." Here we perceive that the pledge is simply a written *declaration of a resolution* previously formed in the mind. After careful inquiry and due deliberation I arrive at the conclusion that intoxicating drinks are bad, and that the use of them is fraught with great danger to myself, and with actual mischief to the bodies and souls of other men. Hence a conviction of *duty*. It is, then, my duty to abstain, and by every suitable means to induce others to abstain. Then comes the resolution to fulfil that duty. Here the pledge is *virtually* taken, whether I have signed it or not; and should I now partake of strong drink, the sin (if not the disgrace) is just as great as though I had already signed.* But having formed this mental resolve, I desire, both for my own encouragement and as an *example* to others, to give it public *expression*. I, therefore, sign my name to a printed declaration, embodying substantially my own convictions of right and duty. What is there wrong or unreasonable in this?

But the pledge involves a *principle*. If that be proved right, we must then consider if the pledge be a correct and proper expression of it. Now the principle embodied in the pledge is this:—Is it right to pledge ourselves to do good? The whole tenor of Scripture, both in its examples and precept, says, Yes! In no single instance do we find that a vow to "do good" is condemned in the Bible. By the stone of Beth-el, Jacob vowed a vow unto God, and this was approved of; for, many years after, God appeared to him in a dream, saying, "I am the God of Beth-el where thou anointedst the pillar, and where thou vowedst a vow unto me." The Nazarites pledged themselves to abstain from wine and strong drink, and to perform certain other things. This pledge was formed by God, and taken in a very solemn manner in the tabernacle, in the presence of the people. Paul took a vow, probably that of the Nazarite, for having fulfilled it, he shaved his head in Cenchrea. David and Jonathan pledged themselves solemnly before God to be faithful to each other, in one of the most touching episodes of their mutual

* "Whatsoever is not of faith is sin."

history. We are, indeed, cautioned against *breaking* a vow. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." We further find that those who tempt others to violate their vow are severely reprimanded. "And I raised up of your sons for prophets, and of your young men for Nazarites. . . . But ye gave the Nazarites wine to drink." Amos, ii. 11, 12.

The expression of this principle, in some form or other, meets us at every turn of life. At the hymeneal altar we vow fidelity to the partner of our choice. At the baptism of the infant, sponsors vow three things on behalf of the unconscious babe. Even over the foaming bowl, people pledge health and friendship. In numerous business transactions people pledge themselves to abide by certain bargains. What is a warrant, but a pledge? The man who gives us a warrant with the watch, or the horse we purchase of him, takes a legal pledge. Bills of exchange and bank notes cannot be negotiated without a written pledge. We cannot even promise to meet a friend at any hour and place without pledging ourselves to do so. Every word of promise is a pledge, for it is a verbal expression of a mental resolution, binding ourselves to a certain course of action.

I believe that it is my duty to abstain from strong drinks, and in every suitable way to discourage their use. How, then, shall I *best express* my honest convictions? By word of mouth? Yes, that is one way. But I see before me a band of noble workers in this grand crusade, and by identifying myself with them, I perceive that I shall be able more effectually to work out my own convictions; therefore, I sign the pledge. It is at once the distinguishing badge and the initiatory rite of the movement. It draws the line of demarcation, clear and definite, between drinkers and abstainers, and becomes a common bond of union.

Not only is it right to take the pledge, the doing so greatly aids the keeping of the resolution to abstain. Knowing how weak and erring men are, even at their best, it is very proper to adopt every legitimate means to confirm the wavering and the weak in the carrying out of their good resolutions. The fact of having signed the pledge offers at all times a ready argument for refusing to drink when pressed to do so. Many teetotalers, not being well versed in the principles of our movement, and in those facts by which they are defended, might fail in arguing the

point with a witty and loquacious opponent. He can answer, however, "I have signed the pledge, and mean to keep it," and it is not manly to tempt a man to break a good resolution, especially one to which he has solemnly and publicly pledged himself. The pledge has been an actual instrument of great good; a lever by which we have succeeded in uplifting from the deepest debasement many a forlorn and pitiable brother.

Astute modern drinkers and professing Christians often put to the advocate of teetotalism this question, *Is it a sin to drink a glass of ale as a beverage?* The teetotaler does not like to reply in the affirmative, and he cannot exactly do so in the negative, yet should he hesitate, his opponent fancies that he has pushed him into a corner, and overturned the whole fabric of teetotalism.

What is sin? The wilful transgression of the law. What is law? A rule of life. The law is that assemblage of precepts and rules expressive of principles and relations, obedience to which is demanded by the Supreme Governor.* Now laws are either moral or physical. "Sin," says James, "is the transgression of the law," that is, of the law as a whole. It refers alike to moral and physical law. You cannot divorce them. The man who knowingly violates physical law, sins equally with him who steals, or tells a lie, or thinks and acts impurely, and thus violates a moral precept.

It has been already shown that alcohol is an agent foreign to the body of man, a poison of a very fascinating character, and that the most cautious use of it is attended with great danger, not only to man's physical constitution, but also to his moral and spiritual nature. Hence, when these facts are known, its imbibition, however small the quantity, becomes a sin. He who uses these liquors, knowing them to be bad, adds to the violation of physical law moral turpitude, and he who uses them, ignorant of their properties, is now *inexcusable*.

There was a period before the dawn of the temperance reformation, and the national controversy to which it has given rise—a period before science had commenced her researches—when such ignorance was innocent; for the times of ignorance God winked at, but *now* "He commands all men, everywhere, to repent." We are now surrounded by light, and it is our duty as rational beings to make inquiry; should we wilfully neglect to

* A physical law is a *relation*, not a precept; and its violation cannot be a sin unless it is known.—Ed.

do so, and yet continue to indulge in the use of strong drink, then do we commit sin.

The example set by the moderate drinking professing Christian is most dangerous and misleading. Says the prophet, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, *Behold, we knew it not*; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? And shall he not render to every man according to his works?"

Now in regard to the use of intoxicating drink, not only do a great many persons neglect "those that are ready to perish," but by their example they delude and mislead thousands to their ruin. It cannot be urged too forcibly, nor spoken too plainly, that *so far as example goes*, the moderate drinker exerts a far more dangerous influence upon society than the poor drunkard. We shudder at the drunkard, pass him by with disgust, and fear not the contaminating influence of his example; but not so with the respectable moderate drinker. He gives a *locus standi* and an air of respectability to the practice; and thousands who attempt to imitate him, fall and perish. They are a kind of "Will o' the Wisp," misleading the unwary traveller; or like a wrecker's lantern flashing upon a treacherous sea, attracting the distressed mariner to the fatal rocks.

If the "moderate drinker" would abandon his cups, within twelve years drunkenness would be all but annihilated; we should only behold here and there a solitary victim, holding out in virtue of a strong constitution, a sad memorial of the drunkenness of a bygone day.

CHAPTER VII.

TEETOTALISM IN RELATION TO THE BIBLE.

PROP. VIII.—“*That the use of intoxicating wines, or alcoholic drinks, is nowhere recommended, sanctioned, or commanded in Scripture, as beverages.*”

THE *a priori* evidence in favor of this proposition amounts to a very high degree of probability, if not to moral certainty. History, science, and experience, have already given their verdict in favor of total abstinence. The great, the wise and the good in all ages have expressed their convictions in its favor, and that, too, in the clearest and most decisive manner. They have denounced intoxicating liquor as being essentially evil, and to be abstained from.

Dr. Lees says:—“It is a fact that teetotalism everywhere pervaded the primeval empires of the world; that it was preached and practised by the greatest moral reformers and spiritual teachers of antiquity;—was a part indeed, of the religious culture of the Egyptians, centuries before a Jewish Nation existed.”* A learned writer in the *Medico Chirurgical Review* says:—“*Without contradiction, in every age of the world there has been a total abstinence movement.* . . . The religion and laws of the nations of every portion of Asia bear traces of enlightened efforts to check the vice of intemperance; and to this day there are numerous tribes who, by religious profession, are total abstiners.”

The experience of the present generation has corroborated that of former ages. Science also has confirmed the teaching of history and experience, demonstrating alcohol to be a poison, destructive alike to health, life, and morals. Scientific men, and committees of learned and truthful witnesses, have sought to formulise the grand truths already brought to light.

The following declaration was signed by upwards of two thousand medical men, including Sir B. Brodie, Sir James Clarke,

* *Works*, vol. II., Ancient Teetotalism.

Dr. W. F. Chambers, F. S. R., and many of the most eminent authors in the medical profession :

" We are of opinion :—1st —That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

2d.—That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc.

3d.—That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

4th.—That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

Now can the word of God really contradict the truths He has so clearly revealed in the volume of nature and providence? We cannot think so. The Unchangeable cannot contradict Himself. However, we sit down and open the Bible, with reverence and prayer, so that with unbiassed judgment, and a sincere desire to know the truth, we may ascertain what *is* the mind of the Lord on this point.

We open at Genesis, and find that on the creation of man ample provision was made to meet all his wants; food to satisfy hunger, water to quench thirst, a congenial companion to draw out his social affections, and God Himself to meet the cravings of his spiritual nature.

Strong drink, and *wine that intoxicates*, are not to be found in the catalogue of man's requirements, and accordingly, are not provided.

Upon the subsidence of the waters of the deluge, that grand old patriarch, Noah, descends from Mount Ararat to re-people the plains of Armenia; and now we have recorded the saddest episode in the life of that otherwise good man. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine and was drunken." In this passage wine is mentioned for the first time in the Bible, and it is associated with the mental and moral debasement of a great and noble character. Here then, upon the very threshold of God's word is held out a warning light, revealing to us that rock upon which Noah was well nigh wrecked.* We incline to the opinion that Noah's

* Dr. Lees; *Bible Lectures* (1851.)

drunkenness was not intentional, but accidental. Noah being a husbandman, and possessing a vineyard, would doubtless use the fresh grape-juice as a nutritious and refreshing beverage, even as they do at the present day in all vine growing countries, in Asia Minor, Italy, and the South of France. It is not at all improbable that a bowl of this fresh juice was, by some oversight, allowed to ferment. This, in a warm climate, it would do rapidly, and in a short time the pure bland grape-juice would be converted into an intoxicating wine. Returning home from his labors in the field or vineyard, tired and thirsty,—in fact, just in that condition in which intoxicants exhibit their most powerful action, Noah catches sight of the mislaid bowl, and without understanding the change that had taken place in the liquor, drinks a deep and full draught. Upon his uncontaminated body the effect would be almost instantaneous, and in a very brief time he would be *drunk*! Strong drink is no respecter of persons. Not even the grace of God will save a man from getting drunk, or from even becoming a drunkard, if he partakes of strong drink; for in doing so he places his body under the operation of physical causes, and it will then depend entirely upon idiosyncrasy of constitution or temperament, and other concurrent circumstances, whether he becomes a drunkard or not. We must not presume upon grace. Recollect how Christ rebukes the tempter. "It is written, Thou shalt not tempt the Lord thy God." Now certainly moderate drinkers are guilty of presumption, and they do "tempt the Lord their God." The truth lies here—the grace of God will save a man from becoming a drunkard only by teaching him to abstain from the use of strong drink.

The second reference to wine as an *intoxicating* beverage, is associated with the perpetration of a most revolting crime. We refer to Lot. True, the word "wine" occurs once before. In Genesis xiv. 18, we read, "And Melchisedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God." But a question may arise, whether the *yayin* of this passage is not to be understood of grapes rather than their expressed juice [as in Jer. xl. 10—"Gather *ye yayin* and summer fruits"]—seeing that bread and grapes continue to be associated in the East, as articles of daily food.—*Temperance Bible Commentary*.

Lot, for many years a resident of the wicked cities of the

plain, had evinced the sterling integrity of his character by long resisting their corrupting influence. But even he falls at last. Secure in his mountain fastness, and with the vision of those burning cities still before him, he commits a crime that might have caused even the Sodomites to blush! And what was it that caused righteous Lot to fall so deeply? Wine—probably drugged wine—received at the hands of his own daughters.

During the sojourn of the Israelites in Egypt, their circumstances would not be very favorable to the cultivation of intemperate habits. They dwelt in a land where teetotalism, to a certain extent, was upheld by law by the institutions of the country, and being in a condition of slavery and poverty, would possess neither the means nor the opportunity to cultivate the drunkard's appetite. Under the guidance of Moses and Aaron they are to be rescued from their grievous bondage, and to become a great and a free nation. They are to take possession of a land characterized by the variety of its productions, the exuberant fertility of its soil, the geniality of its climate, and the beauty of its scenery; a land described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey," (Deut. viii. 7, 8,) and then surrounded by improved circumstances, they will be exposed to temptations of a new character. The one most likely to occur, and the most dangerously fascinating, is *drink*.

As yet their religious and political systems are incomplete; they consist merely of those traditionary teachings handed down from Abraham and the later patriarchs; but now, under the guiding hand of Moses and Aaron, both alike receive their grand completion and development, and as we attentively peruse and ponder them, we discover ample provision made to preserve the Jews a sober nation.

(1.) Under certain circumstances the priests are compelled to practise abstinence. Nadab and Abihu, sons of Aaron, had perished by fire before the Lord, doubtless because, under the influence of drink, they had dared to offer strange fire upon the altar. Evidently to prevent a repetition of this conduct on the part of the priesthood, "the Lord spake unto Aaron, saying, *Do not drink wine nor strong drink*, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be

a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. x. 8. 11.

(2.) About this time an abstinent society was founded among the Jews—the Nazarites. This body appears to have been established for the purpose of teaching the Jews, by living *example*, the superiority of a pure and sober life over a life of sensuality and drunkenness. The Nazarites were evidently a very superior race of men. Jeremiah says of them, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." Lam. iv. 7.

The history of Israel records that many of her noblest sons were Nazarites. Among them we find Samson, of matchless strength; Samuel, renowned for his fervent piety, his noble integrity, and patriotism; and probably also the Hebrew children; Daniel the wise, and Shadrach, Meshach, and Abednego, who refused to defile themselves with the rich foods and luxurious wines from the king's table, preferring rather to live on pulse and water.

(3.) To inculcate the idea of purity, and teach the Israelites that the God they served was a holy God, requiring a pure sacrifice and worship, certain rules were laid down to regulate their sacrifices. Not only were the victims offered in sacrifice to be free from spot or blemish, but they were not to be offered with ferment. "Thou shalt not offer the blood of my sacrifice with leaven." Exodus xxxiv. 25. "No meat-offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Lev. ii. 11. The wine of the drink-offering must have come under the same regulation, since only upon this ground could it harmonize with the meat-offering, and with the characteristic *purity* of all the offerings and sacrifices. The quantity of the wine for a drink-offering is mentioned, but not the *quality*; the generic term *yayin* being used. "And the fourth part of an hin (three pints) of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat-offering two-tenth deals of flour mingled with the third part of an hin of

oil. And for a drink-offering thou shalt offer the third part of an hin (four pints) of wine, for sweet savor unto the Lord . . . And thou shalt bring for a drink-offering half an hin (six pints) of wine, for an offering made by fire, of a sweet savor unto the Lord." Numbers xv. 5, 6, 7, 10.

(4.) During the forty years' wandering of the Israelites in the desert they were trained *abstainers*. Their principal support was manna from heaven, and water from the flinty rock, and for a brief period the flesh of quails, when they lusted after flesh. Deut. xxix. 6. Thus then, when at last they advanced to take possession of the land of Palestine they had a decided advantage over their drunken and effeminate enemies. They were, in fact, a disciplined army of hardy, sober people, well able to stand the brunt of war. Guided by intrepid and experienced generals, as Joshua and Caleb, the walled cities soon fell before them, and in a brief time a large portion of that fair heritage lay at their feet. But no sooner do they rest from war than they give themselves up to an easy and luxurious life. The land produces food abundantly. There are corn and grapes, dates and olives, honey and milk. Instead of using *these* "creatures of God" in a proper manner, giving thanks to the Giver of all good, they abuse them, and yield themselves up to luxury, drunkenness, and adultery. Sad indeed are the representations given of their dissolute habits by their own seers and historians. Says Isaiah:—"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. . . . But they [the priests] also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For *all tables are full of vomit and filthiness*, so that there is no place clean." Isaiah xxviii. 1, 7, 8. In chapter lvi., the prophet still further pictures the debasement of the priesthood, the watchmen of Israel. "His watchmen are blind; *they are all ignorant*, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and *they are shepherds that cannot understand*: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch *wine*, and we will fill

ourselves with *strong drink*; and to-morrow shall be as this day, and much more abundant." "Like priest like people," and with a sensual and drunken priesthood, no wonder the Jews were a sensual and drunken people. Contemporary prophets also bear testimony to the wide-spread intemperance and demoralization which at that time characterized the nation, involving alike priest and prophet, prince and people. Says Amos (ch. ii.): "Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away *the punishment thereof*; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked."

(5.) The true prophets are inspired to denounce the *sin*, to point to its *causes*, and to indicate the *remedy*. In the following passage the human and the Divine plan are *contrasted*.

"Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. . . And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their God. . . . And I raised up

of your sons for prophets, and of your young men for *Nazarites*. . . . But *ye* gave the *Nazarites wine to drink*: and commanded the prophets, saying, *Prophecy not*." Amos ii.

Hosea says, "They make the king glad with their wickedness, and the princes with their lies. . . . In the day of our king the princes have made him sick with bottles* of wine; he stretched out his hands with scorners." Hosea vii. 3, 5.

The prophet Micah informs us that at this time the nation was so degraded, that they rejected the *true* prophet, and would only accord a hearing to those who flattered their vanity, or encouraged them in their dissolute practices. He says:—"If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people." Chap. ii. 11.

To arouse the nation to a sense of their degraded condition, and to put a check upon their lawless career of licentiousness and drunkenness, woes are denounced against the drinker, and those who tempt others to drink; the intoxicating wines are described as bad and destructive, being likened to the *poison* of dragons,

* Original in *Khemah* poison, as in Deut. xxxii.

and the cruel *venom* of asps, also to the serpent's bite, and adder's sting, and to God's wrath and indignation. Even the effect of intoxicating wine upon the human constitution is vividly portrayed, and its very use is more than once prohibited, not only to kings and princes, but to all classes in general. Thus in every conceivable way is the use of intoxicating wine discountenanced.

Moses says:—"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the *poison* of dragons, and the cruel venom of asps." Deut. xxxii. 31, 33.

The Psalmist says:—"For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ps. lxxv. 8.

Solomon says:—"For they eat the bread of wickedness, and drink the wine of violence." Elsewhere it is called the "wine of astonishment." "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. xx. 1. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, *shalt thou say*, and I was not sick: they have beaten me, *and* I felt it not: when shall I awake? I will seek it yet again." Prov. xxiii. 29-35. For comprehensiveness, correctness of description, and prohibitory force, this is the grandest teetotal passage that can be found in the wide field of either temperance or general literature.

In chapter xxxi., King Lemuel's mother gives very good advice to her son. She says:—"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

This advice is in accordance with the strictest principles of

teetotalism. The following verses, however, are frequently quoted against us. Let us examine them :

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more." Prov. xxxi. 6, 7.

This cannot be a command to seek in the intoxicating cup, oblivion from the sorrows and cares of life, for such an interpretation is opposed to the whole tenor and spirit of God's word. Says James, "Is any afflicted? let him pray." It is at a throne of grace that the afflicted must seek consolation and strength; not by applying to the bottle. What, then, is the meaning of the passage? In the preceding verses King Lemuel's mother warns him against the use of wine and strong drink, and specifies her reasons for doing so. "Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Now to show the thorough worthlessness of the drink to aid us in the higher work of life, she says, in evident irony, "Give strong drink," etc. As much as to say, wine and strong drink are not fit beverages for kings or princes, or for any other person having responsible duties to perform; they are only fit for those who seek *oblivion* from the cares of life and who wish to shirk its duties.

The sixth and seventh verses, then, cited above, do not convey a *recommendation* to the poor and suffering to seek forgetfulness in the inebriating cup, neither is it a *command* for us to supply them with drink for this purpose; but the expressions are simply contrastive utterances with the view of giving force to the prohibitory advice of the fourth and fifth verses. Even supposing that the passage conveyed a command or a sanction, such can only apply to a certain class, under very special circumstances. The person to whom the command and sanction apply must be "ready to perish," that is, having committed some great crime, he must be upon the point of suffering the extreme penalty of the law—capital punishment; for here is an evident allusion to a practice common among the Jews, viz: that of administering some stupefying wine to criminals doomed to death, in order to mitigate pain and deaden nervous sensibility. Now to those who quote this passage in favor of drinking, we put the question,—Are *you* ready to perish? Are *you* about to suffer a violent and cruel death? If not, then this passage does not apply to you.

Again, the person to whom the supposed sanction applies. must be suffering from "bitterness of spirit," or to give the full force of the expression in the lxx., *tois en odunais*, they must be writhing in torturing anguish. We ask those who quote this text against us, are you suffering from bitterness of spirit, or writhing in torturing anguish? If not, then this passage does not apply to you, but the prohibitory advice in the preceding verses does. It is not for such to drink, but to abstain.

Further, if the text be a sanction at all, it goes a little further than moderation. It is a sanction to excess, the drinking is to be *up to the point of oblivion*, till they *forget* their poverty and *remember* their misery *no more*. Can Burns have paraphrased it correctly?

"Gie him strong drink until he wink
That's sinking in despair,
An' liquor guid to fire his bluid
That's press'd wi grief an' care;
There let him bouse an' deep carouse
Wi bumpers flowing o'er,
Till he forgets his love an' debts
An' minds his griefs no more."

There is *some* logical propriety in the poor drunken wretch who needs oblivion from a sense of his debasement and misery citing this text as a Scriptural defence of his conduct, but not when the moderate drinker cites it in defence of *his* practice. (For an able exposition of this text, see *Temperance Bible Commentary*.)

Says Isaiah:—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, *till* wine inflame them! . . . Woe unto *them* that are mighty to drink wine, and men of strength to mingle strong drink!" (*ver.* 11, 12.) Not only, then, are drunkards denounced men inflamed with wine, but also those who have so habituated themselves to the use of intoxicating liquor as to be able to consume a large quantity without being intoxicated.—"Men *mighty to drink wine*," and "*men of strength*" who "*mingle strong drink*."

Says Jeremiah:—"For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." (*Chap.* xxv. 15, 16.) Here, then, in

imagery drawn from the well known and visible action of intoxicating wine, we have described the punishments to be inflicted upon a drunken and worthless people.

Says Habakkuk:—"Woe unto him that giveth his neighbor drink, that putteth thy bottle to *him*,* and makest *him* drunken also, that thou mayest look on their nakedness." (ii. 15.)

This passage applies to all who, from mistaken notions of hospitality, are continually presenting the glass to the lips of their neighbors and friends; and emphatically to those who are engaged in dealing out, early and late, a drink which corrupts and demoralizes the people. It also applies to those who are engaged in the manufacture of them, and to the government, that for the sake of revenue, legalizes and protects a traffic most destructive to the national welfare.

From the reign of Solomon to the days of Ahab the Israelites appear to have made rapid strides in drunkenness and profligacy, and they continued their downward career till swept away in the Babylonish captivity.

During the degenerate days of Ahab, about 900 B. C., flourished Jonadab, the son of Rechab, a descendant of Jethro the Midianite, Moses' father-in-law, and at that time the head of the tribe of Rechabites. To preserve his tribe and people from the general corruption of manners, and to secure their safety in the land in which they lived as strangers, he enjoins upon them abstinence from the use of strong drink, and other safeguards. Jonadab is gathered to his fathers, and well nigh three centuries roll away, when Jeremiah appears upon the stage. The times are troublous, and the Jews are even more degenerate than in the days of the wicked Ahab. The Rechabites, however, still exist intact as a tribe, and are still obedient to the sage advice of their renowned ancestor. Commanded by God, Jeremiah sends for the elders of the tribe, and takes them to one of the chambers of the house of God, and there places before them pots full of wine, and cups, and says unto them—"Drink ye wine." This was not done to tempt the Rechabites to a violation of the command of Jonadab their father, but for the purpose of teaching the Jews a valuable lesson.

The Rechabites respond—"We will drink no wine: for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, nor your sons, forever." As a reward for

In the original, *poison*.—Ea

their attachment to principle, and for their filial obedience, Jeremiah conveys to them the divine message:—"Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore, thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever."

Now, where are the Rechabites? Nearly three thousand years have passed away since these events occurred. During the revolving centuries, mighty empires have risen, flourished and decayed. Cities at that time opulent, powerful, and populous, the wonder and admiration of the ancient world, have strangely disappeared, a few mounds upon the banks of mighty rivers being all that remains to tell where they once stood. The Jewish nation is scattered far and wide, and her people have become vagrants in all lands; yet amid all these convulsions and changes the Rechabites have survived, and now as of old they are a generous, truth-loving and sober people, still cherishing with veneration the traditions of their great ancestor, and still obedient to his commands.—See *Temperance Bible Commentary*.

The Old Testament comes to an end; the prophet Malachi writes its concluding words. But the Apocrypha, to a certain extent, takes up the story, for scattered throughout its pages are sentiments, at least, not unfavorable to our system. In the Book of Esdras we read: "O ye men, how exceeding strong is wine! it causeth all men to err that drink it: It maketh the mind of the king and of the fatherless child to be all one: of the bondman and of the free man, of the poor man and of the rich: It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: But when they are from their wine, they remember not what they have done." *Ch. iii. 18-24, of 1st Book.*

In Ecclesiasticus we read, "Rebuke not thy neighbor at the wine, and despise him not in his mirth; give him no despicable words, and press not upon him with urging him to drink." *Ch. xxxi. 31.*

Between the days of Malachi and the dawning of the Christian

dispensation, two, or more, abstinent sects existed among the Jews. The Essenes, in Palestine, and the Therapeutæ, at Alexandria. According to Philo and Josephus, they strongly resembled the older Pythagoreans; they followed none but peaceful avocations; lived a very pious, regular, and sober life; opposed slavery, were remarkable for virtuous conduct and a noble integrity, and abstained entirely from all wine and strong drink. They also were long livers, many of them attaining to the age of an hundred years, "which," says Josephus, "is to be ascribed to their simple and plain diet; and the *temperance and good order* observed in all things."

Now the fulness of time having come, John the Baptist appears to herald the dawn of the Christian dispensation.* The dispensation of types and shadows, of obscure promises, and a sensuous worship, is passing away, and a new and spiritual dispensation is about to commence, leading men to a more spiritual worship, to a higher and diviner life, to a more direct communion with God, and to the exercise of a broader philanthropy among men. John the Baptist appears, to prepare men's minds for the change by uprooting olden prejudices, and sweeping away olden errors. John was a Nazarite, a Nazarite from the birth, and by Divine command. He was no ordinary man, but alike in his physical, mental, and moral endowments, a fit instrument for carrying out the great work appointed him. Our Lord bears this noble testimony of him. "Among those born of women, there is not a greater prophet than John the Baptist."

But, was our Lord himself an abstainer from intoxicating liquors? Did His example countenance this practice? In replying to these queries, we may observe that our Lord was no ascetic in the modern sense of that term. He did not abstain from the innocent enjoyments and recreations of the people, but joined in festive and social gatherings, gracing them with His presence, and making all glad about Him. Nor did He refuse to partake of the "good creatures" so munificently supplied by the Great Father. He enjoins upon His followers no fastings, no unnatural and painful mortifications of the flesh. When, on a certain occasion, some of the Pharisees came to Him, asking, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" He replied, "Can the children of the

* See *Temperance Bible Commentary*, "Connection of Old and New Testament"

bride-chamber fast, while the bridegroom is with them?" The ascetics of His day, offended at our Lord for encouraging by His presence the innocent merry-makings of the people, charge him with being "a *gluttonous* man, and a *wine-bibber*; a friend of publicans and sinners." Like many people at the present day, they were not able to distinguish between innocent merriment and alcoholic excitement, and ranked the exuberant outpourings of a contented mind with unholy pleasure and dietetic excess. Though our Lord associated himself with the people he came to bless and save, and countenanced their innocent recreations, we cannot infer that He countenanced the use of those *intoxicating* wines which antagonize innocent enjoyment, and tend to convert a sober feast into a wild debauch. We must assume that He was well able to distinguish between those potent liquors—creatures of human invention—and those bland and innocent beverages, the juice of the grape and the sap of the palm-tree, provided by the hand of God. Further, many considerations make it highly probable that our Lord was an abstainer. 1. Because of the discriminating wisdom which we know He possessed, and the unsullied purity of His moral nature. He who knew so well the hearts of men, must certainly have known what science and experience have so clearly revealed in regard to intoxicating liquors. Our Lord was too wise, too good, too pure, to countenance by His example, and to enjoin by His precepts, the use of a liquor condemned by the Old Testament Seers, and by Old Testament Institutions, as well as by the purest of the philosophical and religious sects of his day. "Was he," asks Dr. Lees, "less discriminating than Plato, less a philosopher than Pythagoras, less a moralist than Epicurus, less a reformer than Buddha?"

2. On the only occasion which it can be shown that *intoxicating* wine was offered him, he refused to drink. "And they gave him to drink, wine mingled with myrrh, but *he received it not*." Here we have direct evidence that our Lord rejected intoxicating wine under circumstances where the use of wine, if allowable at all, might be resorted to without criminality. But we have no evidence, either direct or indirect, that He ever *partook* of such wine, or encouraged its use in others.

It is true, that at the marriage feast in Cana of Galilee, our Lord miraculously changed water into wine, but it is a pure and groundless assumption that it was *intoxicating*.

The whole weight of evidence is against such a supposition. For, consider,

(1.) *The occasion*—a marriage feast. It is certainly very improbable that our Saviour should endanger the sobriety of the invited guests, and of the bride and bridegroom, by exercising Almighty power in converting an *innocent water* into *intoxicating wine*. We have been present at many marriage feasts in this country, but never attended one at which intoxicating liquor was used, without observing some of the guests unduly excited. There are so many "toasts" to drink, so many good wishes to express over the wine cup, that we cannot wonder at people getting drunk.

(2.) *The company*.—"And the mother of Jesus was there, and both Jesus was called and His disciples to the marriage." Now, with the presence of His mother, whom, as a son, He venerated and loved, and with the presence of His disciples, who were looking up to Him as their Saviour and King, it certainly would have looked very strange, to say the least, had He provided the people with the means of gratifying an abnormal appetite, thereby incurring the risk of offending the delicacy of His mother, and of impairing the faith of His disciples in the moral grandeur of His character and mission.

(3.) *The purpose of the miracle*.—The exhibition of His glory, the glory of His power, and grace, challenging alike the confidence of His disciples and of the assembled guests. This purpose was accomplished. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." The miracles of Christ, unlike a great many of the miracles of the ancient Seers, were uniformly of a benevolent character, and confirmatory of His own declaration concerning Himself: "The Son of Man came not to *destroy* men's lives, but to *save* them." Had the wine of this miracle been of an intoxicating nature, it would have been a manifestation of his power, but certainly not of His *benevolence*. It would, in fact, have been a curse in disguise; for such "*wine is a mocker*."

(4.) *The characteristic expression*—"good wine." The wine made by our Lord was *good*. Now intoxicating wines are, in fact and truth, *not* good, but bad and vile—they *mock* and *deceive*. Among the moral ancients the sweet wines were deemed the best. According to the Old Testament, this class of wines

was also in high repute among the Jews. Now it was equally within the power of our Lord to make the good wine, or the bad; wine that "cheers and strengthens," but "not inebriates," or wine that perverts the heart and stupefies the senses. He who came into this world to bless and to save, cannot be supposed to have exercised His power in making a wine that destroys and deceives.

(5.) *The instant surprise of the governor of the feast.*—He was the first to taste the good wine. "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was," he "called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have *well drunk*,* then that which is worse: but thou hast kept the good wine until now." Says Dr. Lees:—"There was no waiting to observe the *intoxicating*, or supposed alcoholic effect. It was a question of *taste* and *flavor*." The usual custom was to provide good wine at the commencement of marriage feasts, for the use of the most intimate friends and more favored guests, but toward the termination of the feast, when the guests present were composed principally of casual acquaintances, wines of inferior quality were served out. These marriage feasts generally lasted seven days. This miracle was most probably performed on the third or fourth day. Up to this time the guests had evidently been very liberally supplied with wine not remarkable for its excellence; for the above statement made by the governor of the feast reveals a general custom, having here its special application. Now upon the supposition that the wine so liberally consumed during the early days of the feast was intoxicating, many of the guests must have been intoxicated, a few of them probably drunk. To maintain, then, that under these circumstances our Lord should make a sufficient quantity of wine of a similarly intoxicating character, to keep up the merry-making, and finish the revel, is little short of blasphemy. It has been urged that the whole quantity was not at once converted into wine, but that the water became wine only when poured into the wine cup. This will not detract from the force of the argument, but only make it prospective. The whole quantity of water was evidently set apart for that purpose, and would doubt-

* And when men have well drunk] *Kai hotan methusthosi*, "and when they (the guests) have drunk to the full." The governor did not refer to the inebriating effect, but to the *large quantity* consumed, and this is the primary signification of the word.—*Temperance Bible Commentary*.

less have formed wine so long as the demand and the water lasted, and the servants continued to pour into the cups, and as the feast had yet three or four days to run, the whole quantity (probably 120 gallons) might be required.

It is also alleged that the wine used at the Last Supper which our Lord celebrated with His disciples was intoxicating.* The evidence, critical and historical, is against such a supposition.

1.—The element used is called the "fruit of the vine," and is never even mentioned under the name of *wine*. Further, intoxicating wine is not, in the true sense of the term, the "fruit of the vine" at all, but a chemical compound altogether different in composition and properties from grape-juice.

2.—The occasion of its use was the celebration of the feast of the passover. The Jews were commanded to celebrate this feast with *matzoth*, the plural of *matzah*, signifying "sweet things," that is, things unfermented. According to Gesenius, *matzah* signifies "sweetness; concrete, sweet, not fermented." "Seven days shalt thou eat *matzoth*, and the seventh shall be a feast to the Lord. Unleavened bread shall be eaten seven days: and there shall no leavened bread (*khahmatz*, 'that which is fermented') be seen with thee, neither shall there be *seor* [any yeasty or fermentable substance] seen with thee in all thy quarters." Exod. xiii. 6, 7.

Mr. Herschel, a converted Jew, says:—"The word *khomets* [ferment] has a wider signification than that which is generally attached to leaven, by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

Here then we have a very strict command applicable alike to liquids and solids, wine and bread. That the Jews so understood this command is quite evident from the general custom prevalent among them, both anterior, and subsequent to, the days of our Lord; a custom which even to the present day extensively obtains among them.

Says Moses Stuart, Professor of Sacred Literature in the Theological Seminary of Andover, U. S.:—"Not only leavened bread, but other things which have undergone fermentation were excluded from the passover meal. Perhaps this usage, which was carried so far by the Jews, arose mainly from a strict regard

* For a detailed consideration of this question, see the *First Prize Essay on Sacramental Wine*, by Dr. Lees; and the *Second Prize Essay*, by Rev. P. Means, (1845).

to the supposed real meaning of the command in Exodus, chap. xii., which is not expressed by declaring that the Hebrews shall not eat *fermented bread*, but by declaring that they should not eat *anything fermented*. Now the word [that has been translated] eating, is in cases without number, employed to include a partaking of all refreshments at a meal—drinks as well as foods."

Again he remarks in the *Bibliotheca Sacra* (vol. i.):—"I cannot doubt that *khamatz* [ferment,] in its widest sense, was excluded from the Jewish passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine as well as fermented bread, is *older than the Christian era*. . . . That this custom is very ancient—that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted."

This custom exclusively obtains among modern Jewish communities. Dr. Cunningham, the learned Hebraist, says:—"What is now chiefly used by the Jews at the passover for wine, is a drink made of an infusion of raisins in water, which is either boiled at once or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind. But a Mr. Jonas informed me, that he believed the proper kind of wine is that expressed from the red grapes at the time." (For further testimonies, see *Temperance Bible Commentary*, pages 281, 2, 3.) Now have we any grounds whatever for supposing that our Lord deviated from the Mosaic command, and the general custom founded upon it? We know, on the contrary, that He came not to destroy the law and the prophets, but to *fulfil* them, and that it became him to fulfil *all* righteousness.

What kind of wine, we would further inquire, is most in keeping with the nature of this symbolic ordinance. A drugged and mixed wine, an emblem of wrath and the cause of strife, or the unfermented juice of the grape that cheers and strengthens?

3.—Consider the custom of the primitive churches. As subsidiary evidence, we may cite the long established practice of nearly all the Christian communities of the East, though widely separated from each other. Baron Tavernier, in his "Persian

Travels" (1652), says of the Christians of St. John, whom he found very numerous at Balsara (Bassorah), "In the eucharist they make use of meal or flour, kneaded up with wine and oil; for, say they, the blood of Christ being composed of two principal parts, flesh and blood, the flour and the wine do perfectly represent them. To make their wine they take grapes dried in the sun—which they call in their language *zebibes*—and casting water upon them, let them steep for so long a time. *The same wine they use in the consecration of the cup.*" The Christians of St. Thomas, who were found on the coast of Malabar, and claimed to have derived the gospel from St. Thomas the apostle, celebrate the Lord's Supper in the juice expressed from raisins, "softened one pight in water," says Odoard Barbosa. "They in their sacrifices used *wine* prepared from the dried grapes," states Osorius (*De Rebus*, 1586). Ainsworth, in his "Travels in Asia Minor," (London, 1842,) notes the administration of the sacrament among the Nestorians, and adds, "Raisin water supplied the place of wine." Tischendorf, in his narrative of "Visits to the Coptic Monasteries of Egypt," remarks that at the eucharist the priest took the thick juice of the grape from a glass with a spoon; and Dr. Gobat (Protestant Bishop of Jerusalem), in his Abyssinian journal, records the reception of some bottles of *grape wine*. "The wine is the juice of dried grapes with water." [The Abyssinian church was established in the fourth century, and numerous eye-witnesses who accompanied the English army, under Sir R. Napier, in 1866, amply confirm this testimony.] The Abyssinian church still adheres to the primitive custom of administering the eucharist with unfermented wine. Thomas Aquinas, an eminent Roman Catholic divine, called the Angelical Doctor, who flourished in the thirteenth century, says,—*Mustum autem jam habet speciem vini, et ideo de musto potest confici hoc sacramentum.* "Grape-juice has the specific quality of wine, and therefore this sacrament may be celebrated with grape-juice." It was also a custom that obtained very extensively among the early churches to mix the wine with water; a practice commended by the Christian Fathers, and by councils of the churches. It doubtless had its origin in the use of inspissated or solid wines, which of course could not be drunk till mixed with water. "The practice of mingling wine with water, both at the passover and Lord's Supper, is undoubtedly very ancient. But the wide-spread custom of boiling wines till the juice was

reduced to a syrup or jelly, made the addition of water in large quantities necessary, not to weaken the alcoholic strength, but to render them fit for drinking at all. In regard to those which were fermented, and retained the alcohol, the per centage of spirit was not greater than from 6 to 15; and when this liquor was diluted with water in the proportion of three to one of bulk, the beverage could not be compared with the 'fortified' wines now in use. Rabbi Yehudæ is expressly said, in the Mishna, to have approved of boiled wines, the use of which at the pass-over would necessitate the liberal application of water. The antiquity of wine-and-water in the Christian eucharist is high. Cyprian pleads for it as an apostolic tradition, and mystical reasons very attractive to the Fathers were alleged in its behalf." —*Temperance Bible Commentary*, page 279.

4.—It is objected that since Paul censured the Corinthians for drunkenness at the Lord's table, the wine used must have been intoxicating. We reply, the apostle Paul censures the Corinthians for irregularities at their feasts, not for drunkenness. "For in eating every one taketh before other his own supper; and one is *peina* (hungry), and another is *methuei*, (overfilled, satiated.) The very construction shows this rendering of the word *methuei* to be correct. Here we have two parties, the one is *peina*, hungry, and the other *methuei*, overfilled; hunger contrasted with repletion. The terms are antithetical, which they would not be if we render *methuei* 'drunken.' Sobriety and drunkenness are antithetical; but hunger is not antithetical to drunken, its antithesis is *overfilled*. That the word will bear this rendering, without doing any violence to its construction, or to its connection in the text, is quite evident by an appeal to the Septuagint of the Old Testament. Jeremiah xxxi. 14: "I will satiate (*methuei*) the soul of the priests with fatness." Dr. MacKnight renders *methuei* as "plentifully fed." Dr. A. Clarke states:—"Some ate to excess, others had scarcely enough to suffice nature. *Methuei*, was filled to the full; this is the sense of the word in many places of Scripture."

The epistles contain many passages where total abstinence is enjoined both expressly and by implication. In the following passages abstinence is enjoined as a duty.

1 Tim. iii. 2, 3. "A bishop then must be blameless, the husband of one wife, abstinent (*neephalion*), of sound mind, of good behavior, given to hospitality, apt to teach; *mee paroinon* (not

near wine), no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous."

Bishops are to be, among other things, *abstinent*, sober-minded, and "*not near wine*"; and why? That they may be examples of sobriety and self-government to the flock of God. But these duties are equally incumbent upon the members of that flock, who are to emulate those virtues which they see exemplified in the lives of their bishops; they are no more to be polygamists than drinkers.

1 Thess. v. 6-8. "Therefore, let us not sleep, as do others; but let us watch and be sober. *Kai neephomen*, 'and be abstinent.' For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, *neephomen* [be abstinent,] putting on the breastplate of faith and love; and for an helmet the hope of salvation." As children of the light, and of the day, we are to put away dark deeds, and to abstain from that which begets dark thoughts and evil desires, and to act as children of God, as enlightened and purified by divine truth.

1 Peter iv. 7. "But the end of all things is at hand: Be ye therefore sober, *sophroneesate*, sober-minded.

And watch unto prayer"—*Kai neepsate eis tas proseuchas*, and abstinent in order to prayers.

The tendency of intoxicating liquor, even when taken in great moderation, is to take the edge off the devotional spirit, and to produce a disinclination to engage in pure spiritual exercises.

1 Peter v. 8. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

Be sober—*neepsate*, "be abstinent."

Seeking whom he may devour—*Zeeton tina katapiee*, "seeking whom he may drink down." Says Dr. A. Clarke:—"It is not every one that he can swallow down. Those who are sober and vigilant are proof against him; these he may not swallow down. Those who are drunk with the cares of this world, and are unwatchful, these he may swallow down. There is a beauty in this verse, and striking opposition between the first and last words, which I think have not been noticed;—be sober, *neepsate*, from *nee* not, and *piein*, to drink,—do not swallow down—and the word *katapiee*, from *kata*, down, and *piein*, to drink. If you swallow strong drink down, the devil will swallow you down.

Hear this, ye drunkards, toppers, tipplers, or by whatsoever name ye are known in society, or among your fellow-sinners, strong drink is not only your way to the devil, but the devil's way into you. Ye are such as the devil particularly may swallow down."

That *Neephaleon*, *Neephomen*, etc., are correctly rendered in the above passages, is quite evident by an appeal to Greek and to Jewish Greek writers, who flourished about the same time as the apostle.—See *Works of Dr. Lees*, vol. 2d, 1853.

Says Josephus, speaking of the divinely appointed abstinence of the Jewish priests:—*ἀπό ἀκρατου νειφηοντες*, "they abstained from wine."—See *Jewish Wars*, b. 5. ch. 5. 87.

After the age of the apostles, Plutarch, in his *Precepts of Health*, gives the word the same rendering. "Many times we offer unto Bacchus himself, certain sacrifices called *Neephalia* (or sober), in which no wine is used."

Lexicographers give the same rendering of the word.

According to Scott and Liddell:—"Neephalios, sober; and of drink, *without wine, wineless*."

According to Donnegan:—"Neephalios, adj. *abstemious*, Met. discreet, *performed without using wine*, as in certain religious rites."

According to Robinson:—"Neepho, fut. *neepso*, to be sober, temperate, *abstinent*, especially in respect to wine. Tropically, *watchful, circumspect*."

The duty of abstinence is also implied in many of those passages in which we are called upon to cultivate the higher graces and virtues of Christianity.—See chapter vi.

We will now examine the leading objections.

1.—The Bible recommends wine, it speaks of it as a good thing, cheering both God and man, and ranks it among blessings which are to be conferred upon an obedient people. "Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and *wine*."* Gen. xxvii. 28.

"He will bless the fruit of thy land, thy corn, and thy *wine*,* and thine oil." Deut. vii. 13.

True! but it is equally so that in the Bible wine is also condemned; that it is spoken of as a bad thing; that it is likened unto God's wrath; that it is described as possessing all the deadly properties of the adder's sting and the serpent's bite; and that many cautions are dealt out against its use. What then?

* The original is *thosh*, "vine fruit," not *yayin*, "wine."—Ea.

Does the Bible contradict itself? Certainly—if the wines spoken of as a blessing be the same in composition and physiological action as the wine prohibited and condemned. It follows, then, either that the Bible contradicts itself, and is no longer a reliable guide in matters of faith and practice, or that two totally different and distinct *kinds* of wine are referred to; the one injurious and intoxicating, therefore forbidden, and the other beneficial to the human constitution, unintoxicating, and therefore recommended; for observe, in those passages where wine is condemned, no reference whatever is made to the quantity of wine. It is the quality, not the quantity, that is spoken of in terms of disapproval and caution. It is *wine*, not an excessive quantity of wine, that is a mocker. It is *strong* drink that is raging. It is wine that biteth like the serpent, that stingeth like the adder; upon which we are not to gaze when it giveth its color in the cup; that kings and princes are not to drink, and which caused both priest and prophet to err.

When we come to inquire more particularly, we find direct reference made to more species of wine than one, wines totally different in their composition, and in their action upon the human frame. There were in extensive use among the Jews several sorts of wine, known by different names, and producing vastly different effects. Some of them were mild and unintoxicating, others were medicinal, while others again were hot and intoxicating, and detrimental to health and morals.

In the original Scriptures, these different kinds of wine are distinguished, either by certain generic terms, the import of which is to be ascertained by an examination of the context, or by *specific names*, significant of their properties. In the Hebrew Scriptures there are *eight*, in the Greek *four*, different words, all translated wine in our version, viz:—Hebrew,—*Yayin*, *Khamar*, *Mesek*, *Ahsis*, *Soveh*, *Tirosh*, *Ashishah*, *Shemarim*. Greek,—*Oinos*, *Gleukos*, *Ozos*, and *Akraton*. The Hebrew *Shakar*, is translated once strong-wine, but generally strong-drink.

Yayin, *Khamar* and *Shakar*, are generic terms, just as wine and beer are in our language. *Yayin* refers to the liquid product of the vine, in the form of grape-juice, whether fermented or unfermented, intoxicating or unintoxicating. This word occurs one hundred and forty-one times in the Old Testament. It is probably derived from an obsolete root, signifying boiling or foaming, and originally conveyed the idea of the blood of the

grape *foaming* in the wine vat. In the course of time, when wines became fermented and drugged, the term was still applied to them, and so *yayin* came to be a generic term, denoting* wines of all sorts, from the pure foaming juice of the grape to wines the most stupefactive and impure.

Yayin, therefore, sometimes denotes a blessing, sometimes a curse. In some passages it is recommended, in others it is condemned, and even its use interdicted.

Khamer is also a generic term. It is the Chaldee synonym of *yayin*, and occurs in Ezra vi. 9, and Daniel v. 1, 2, 4, 23. Says Dr. Lees:—"Its derivation is from the Hebrew *khemer*, which may be translated *foaming* or *turbid*, or as we say in English, 'yeasty,' *barmy*, *scummy*. It has, therefore, a very wide application, and its meaning comprehends 'all sorts of wine,' without shutting us up to any in particular."—*Temperance Bible Commentary. Prelim. Dis.*

SHAKAR is the generic term denoting "sweet drink," without any reference to its state as fermented or unfermented. It is, in fact, a general name for liquors made from date, grain, or other fruits, but not from the grape. Says Dr. Lees:—"To argue from analogy, we may suppose that the term *shakar* would pass through the same changes of meaning—or to speak more accurately, *be as variously applied*—as its companion *yayin*; that originally, it signified the juice or syrup of fruits other than of the vine, expressed or inspissated, but subsequently, when the people became corrupted from their primitive simplicity, and the pure drink had been drugged or fermented, the 'shakar,' which is 'raging.' *Shechar*, therefore, may be regarded as a like generic term with *yayin*; hence, we perceive, they might be *applied in two classes of drink*—of which each, in its pure and simple state, whether natural or prepared, is equally sanctioned, recommended, or ordained; while each, in its depraved or drugged condition, is alike disowned, disapproved and denounced." Again he says, "*Shechar* was applicable to the following articles:—*First*, the natural liquid syrup, or *saccharum*, obtained from incision of the palm or pressure of the date; *second*, the natural syrup inspissated for the purpose of preservation; *third*, this inspissated juice mingled with drugs—'mixed palm wine'; *fourth*, the once sweet luscious syrup when, from

* Strictly, *applied* to all, not signifying all, or any. Man, angel, wife, for instance, connote all, but do not denote any special kinds.—Ed.

carelessness or exposure to heat and air, it had 'grown tart and bitter'—fermented shechar."

If we consider the origin of the word, and also its numerous derivatives, it will be still further evident that in its original application it was used to designate drinks, not on account of their intoxicating properties, but their sweetness.

Says Dr. Lees:—"Modern philologists concede its reference to a drink made from the palm tree, honey, etc.; and that the verb formed from it, or from which it is derived (as the case may be,) primarily signifies to *fill, cloy, satisfy, or satiate*, which, though properties of a *saccharine* drink, are by no means those of a stimulating one. It is the distinguishing quality of stimulants, that they tend to generate an appetite for more—a physical craving which, in its consummation, is *insatiable*."

In all the Indo-Germanic and Semitic languages, the word for *sugar* has a common root with this term. Dr. Lees says:—"The affinity of terms furnishes strong evidence as to the original character of *shechar*. The Arabic *sakkar* or *sukker*, the Sanscrit *sarkara*, Tamool *sakkara* (the primitives of which signify 'sweet salt'), are clearly identified with the Hebrew *shechar*, the Indian *sacchary* and *shuker-kund* (from which last is our sugar-candy), the Persian *shukkur*, the Greek *saccharon*, and the Latin *saccharum*. Now these derivations would have been impossible if the Oriental root had not once signified *sweetness*. The affinity is also traceable in all the modern languages. The Spanish and Portuguese word for sugar, derived through the Saracens from the Arabic *sukker*, by adding *a* or *al* (as in *al* and *kohol*), is *azukar*, and the common word *molasses* is an abbreviation of the phrase *mel-de-assucar*, 'honey of sugar.' From the Latin we have our own *saccharine*, the German *zucker*, the Italian *zucchero*, and the French *sucre*, and probably from the German our common words *sugar*, and *sukkar* (a sweetmeat)."

This word is mentioned twenty-three times in the Old Testament, and in every passage but two, in terms of disparagement and warning. Wherever, however, we meet this word in the Bible, philological research can go but a little way in leading us to its correct signification. All that philology informs us is, that sweet-drink is in that particular passage referred to, but whether that sweet-drink be fermented or unfermented, intoxicating or unintoxicating, from the mere appearance of the word we cannot tell, and we must seek to ascertain its correct signi-

fication by examining it in the light of its context, the general scope of the passage, and the genius of the Bible.

In the twenty-and-one passages there can be no mistake whatever as to the application of the term. It is sweet-drink that has become strong; strong by alcoholic fermentation, or by the admixture of deleterious drugs, strong to corrupt the morals, inflame the passions, and overthrow the reason; it is therefore condemned, being prohibited to priest, nazirite, king and prince, whilst woes are denounced against those who rise up early in the morning that they may follow it, and against men of strength who mingle it.

The two exceptional passages are: (1.) Numbers xxviii. 7. "And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for a drink-offering.*"

The *strong wine, shakar*, "sweet-drink:" This is the only passage where the authorized version gives to *shakar* the rendering of strong-wine. When, however, we consider the general character of the Jewish sacrifices and offerings, it is preposterous to assume that the sweet-drink in this case must be intoxicating.

(2.) Deut. xiv. 26. "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for *strong drink*, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."

Strong drink] *Shakar*, "sweet-drink." "Strong" is an interpolation by the translators, and is not to be found in the original. The holy associations of the text forbid the idea of intoxicating drink.

Direct reference is made to one of the great annual gatherings of the people, gatherings at which assembled both male and female, old and young. Now if we interpret the passage as a permission to purchase and to consume *strong drink*, the most lamentable and disgusting scenes must have ensued. We know that at the present day, wherever we have a large number of people and strong drink is consumed, scenes of drunkenness and violence are the result. This is invariably so, whatever occasion attracts a large concourse of people, whether it be a horse-race or a holy-fair. Only a few years ago, in many parts of Scotland, when the people assembled to celebrate the Lord's Supper, it became an occasion for drinking and drunkenness, and even

the solemnity of the ordinance appeared to be no check. Moreover the beverage, *shakar*, must have been an innocent liquor, because *women* and *children*, as well as men, were permitted to partake of it. There was evidently no restriction, either as to quantity or person. Now intoxicating liquor of any kind, and in any quantity, is very injurious to all classes, but especially to women and children. To those who object to the evident propriety of rendering this word in accordance with the context, the general scope of the passage, and the genius of the Bible, we ask, what right have *you* to adopt this method in the rendering of the word *lusteth*, which you interpret as meaning, not unrestrained indulgence and lawless desire, but lawful desire, and the proper and innocent gratification of the appetites?

As under our generic term *wine*, there are a large variety of species, as champagne, port, claret, raisin, etc., so under the generic term *yayin*, there were a great variety of species.

Tirosh, said to be "in the cluster," was the produce of the vine in the natural form of grapes. It occurs thirty-eight times, and, with one exception, is always spoken of as a blessing. "Whoredom, wine, (*yayin*), and new-wine (*tirosh*), take away the heart." To take away the heart, does not signify to intoxicate, but to *captivate* and to lead astray. "The meaning of this verse is," according to the Westminster Divines, "that their abundance makes them run into all riot, in carnal, sinful pleasures." In every passage but the above, *tirosh* is spoken of as a good thing, and it is associated in nearly every passage with *dagan*, translated corn, etc., with *yitzhar*, mistranslated oil, but denoting, according to Dr. Lees and many competent philologists, "orchard-fruit," as figs, olives, pomegranates, citrons, etc.

Ahsis signifies fresh grape-juice, or *must*. It occurs in five passages: Cant. viii. 2; Isa. xlix. 26; Joel i. 5, Joel iii. 18; Amos ix. 13. In Cant. viii. 2, it denotes the juice of the pomegranate, an innocent beverage. In Joel iii. 18, it is spoken of under a very beautiful figure, having its counterpart in nature, the bursting of ripe grapes as they hang in pendant clusters from the vines, clothing the mountain's side. In Joel i. 5, drunkards are called to lament because their supply of "ahsis" is cut off, not because of its intoxicating character, but because this formed the necessary *basis* of those drugged and fermented wines which they took so much pleasure in drinking. In Isa. xlix. 26, it is associated with a terrible calamity which is to overtake the

enemies of Israel. Professor Douglas says:—"The passage, 'They shall be *drunken* with their own blood as with sweet-wine,' is no proof that *must*, which is intoxicating, cannot here be meant; for neither is blood intoxicating: but all the meaning that the verb conveys is, to drink till one is satiated or cloyed."

Sobhe signifies inspissated wine; that is, grape-juice boiled down to a conserve, and requiring to be mixed with water before it could be drunk. It occurs but thrice. Isa. i. 22; Hosea iv. 18; Nahum i. 10. In Isaiah and Hosea it is spoken of in a connection that indicates at once its innocent character. "Thy *sobhe* is mixed with water." "Their *sobhe* is sour." In Nahum it is associated with drunkenness and destruction. And while they are drunken as drunkards, [uk-sahvahn *sevuim*,] and as (with) their *soveh* [rich wine] (they all) soaked."—*Temp. Bible Commentary*.

Gesenius renders the text—"For perplexed like unto thorns, and drunken as with their wine (*sobhe*) they shall be devoured as stubble." Probably *sobhe*, or a conserve of grapes, was mixed with water, and in this form used as a vehicle for the exhibition of strong, narcotic drugs, when of course the wine would prove stupefactive and intoxicating.

Khemer. This word signifies the "*foaming* blood of the grape." It occurs but three times in the Hebrew Scriptures. Deut. xxxii. 14; Ps. lxxv. 8; Isa. xxvii. 2.

In Ps. lxxv. 8, it is used as a verb; *yayin khamar*, "the wine foams." In Deut. xxxii. 14, it is translated "the *pure* blood of the grape;" in Isa. xxvii. 2, "red wine." "A vineyard of foaming juice," would be a more correct rendering, unless the real word be *khemed*, "fruitful."

Mesek signifies mixed wine, wine mixed with water, or drugs. Says Rev. W. Ritchie:—"It was customary for the ancients to mix their wine with *myrrh*, *mandragora*, *opiates*, and other strong drugs, to create, or increase its intoxicating quality. This drugging, or mixing of wine, is obviously very different from the mingling of the wine by Divine Wisdom. The latter was a mingling of the inspissated grape-juice, with milk or water to dilute it, that it might be rendered a mild refreshing beverage for Wisdom's children. The former was a mixing of the liquor with drugs to form a strong drink that was raging, and of which God declares, at the last it biteth like a serpent and stingeth like an adder." (*Scrip. Testimony*, p. 169.) *Mesek*, with its

related forms *mesek* and *mimsak*, occur four times as nouns, and in a verbal shape signifying to mingle, five times. "In the hand of the Lord there is a cup, and the wine *foams*; it is full of *mesek*, mixture." "Who hath redness of eyes? They that tarry long at the wine; they that go to seek *mimsak*, mixed wine," wine of greater intoxicating power. In Isa. lxxv. 11, we read, "But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number." The literal rendering of the Hebrew *lamenti mimsahk*, is "and to fortune a mixture." *Meni* was probably the name of some goddess worshipped by the idolatrous Jews, to whom a mixture (*mimsahk*) composed of wine and other ingredients, was offered in sacrifice." (*Temp. Bible Com.*) There is not a single passage where *mesek* is spoken of in terms of commendation; but in each passage it is spoken of in terms of denunciation and warning.

Shemarim is derived from *shamar*, "to preserve," and has the general signification of "things preserved." In Isa. xxv. 6, "a feast of (*wines on*) the lees well refined," *wines on* is an interpolated gloss. Sometimes the term is used merely to designate the dregs or sediment of the wine. Ps. lxxv. 8, "But the *dregs* thereof, all the wicked shall wring out and drink" (suck).

Ashishah. This word, perhaps from a root signifying "fire," denotes a preparation of dried fruit. "By universal consent," says Prof. Douglas, "it is now understood to be some kind of cake, probably a cake of dried fruit." It occurs in 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. i. 5; Hos. iii. 1: and is unfortunately rendered "flagons," and "flagons of wine."

In the *New Testament* we have the following words translated wine:

Oinos, a generic term, the analogue of *yayin*. It is applied to all sorts of wine. It occurs in thirty-two passages. "In many of these, nothing is said to determine the nature of the wine referred to. In several it is employed as an emblem of Divine wrath. In a very few it is alluded to as a blessing." But in no single instance can we put our finger upon any passage, and say, here wine of an *intoxicating* character is recommended, or approved.

Sikera, "strong-drink." This occurs but once—Luke i. 25, and the use of it is forbidden to John Baptist.

Gleukos, "sweet-wine." This occurs but once—Acts ii. 13.

"Others mocking said, these men are full of new wine." It signifies a "sweet-wine," without any reference to its state as fermented or unfermented; we are left to ascertain this by its connection.

Oxos, "sour-wine," or vinegar, occurs Matt. xxvii. 34; Mark xv. 36; Luke xxiii. 36; John xix. 29, 30—all referring to the vinegar presented to Jesus on the cross, and received by Him because unmixed with any stupefying wine, or other drug. *Temp. Bible Com.*, p. 426.

We call attention here to the following facts:

1. That during the whole course of Jewish History, the use of unfermented grape-juice, and of other sweet and unfermented beverages, extensively obtained among them. This practice was not confined to the Jews, but it was a prevailing custom among the different nations with which they were called to associate, but especially of the Greeks and Romans.—See *Wines, Ancient and Modern*, by Dr. Lees.

This custom of using the unfermented grape juice has not yet become extinct. The Rev. H. Homes, American Missionary at Constantinople, says:

"Simple grape-juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it to one fourth of the quantity put in. [This preparation is called *nardenk*.] The grapes usually chosen are the species naturally sour, or such as will not ripen. After the boiling, for preserving it cool and that it may be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin, to exclude the air. Its color is dark, its taste an agreeable sour-sweet; and it is *turbid*, vegetable gluten being suspended in it, even when it has been standing for a long time. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some which I have had on hand for two years has undergone no change; still, when not sufficiently boiled, if exposed to the air and heat, it undergoes a degree of fermentation, and becomes exhilarating and perhaps intoxicating. NARDENK IS USED AS A SYRUP FOR A BEVERAGE, one part of the syrup to, from six to fifteen of water. In the Bedek Seminary it has been often used by the boys to eat with their bread, as in America we use molasses. It is sold by all the grocers of Constantinople at the same price, or cheaper than wine. It is not all made from the grape, but some of it from apples, and some of it from *pomegranates*, whence it originally had its name. As there has been great search for an unfermented wine—a wine that would not intoxicate—as soon as I came upon the trace, two years since, of such an article as *nardenk*, I most persever-

ingly followed it up, till I should find out what it was. For, although in the *present* use of language, an unfermented wine is an impossibility, yet here is a cooling grape-liquor not intoxicating; and which, in the manner of making and preserving it, seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation, wine."

(2.) That these beverages are called *wine*. In the Hebrew Scriptures the fresh grape-juice is repeatedly designated as wine. Gen. xlix. 11,—“He washed his garments in *wine*, and his clothes in the blood of grapes.” “This is a striking example of the parallelism which formed one of the features and beauties of Hebrew poetry—the two clauses differing in language but corresponding in sense—‘garments’ answering to ‘clothes,’ and ‘wine’ (*yayin*) to the ‘blood of grapes’ (*dam anahvim*).” (*Temp. Bible Com.*) Deut. xxviii. 39,—“Thou shalt plant vineyards, but shalt neither drink of the *wine* (*yayin*), nor gather the grapes.” Isa. xvi. 10,—“And gladness is taken away, and joy out of the plentiful field; . . . the treaders shall tread out no *wine* (*yayin*) in their presses; I have made their *vintage shouting* to cease.” Here “wine” applies either to the expressed grape-juice as it flows from under the feet of the treaders in the wine-vat, or to the grapes themselves as *containing* wine.

The authorized version also bears the same testimony by translating different Hebrew terms for *must* into wine, new wine, red wine, etc.

Eminent writers and lexicographers, both ancient and modern, also bear the same testimony.

Columella says, A. D. 55:—“You must make sweet-wine (*vinum*) in this manner: gather the grapes, spread them in the sun during three days; on the fourth at noon, tread out the grapes; while they are hot take *mustum lixivium*—i. e. must, which flows into the lake before being squeezed out with the press; when it has left off boiling up, put well-bruised flower-de-luce, not above an oz., into sixty sextarii of it; rack it off its lees, and pour it into other vessels. This wine will be sweet, firm, and wholesome for the body.”—*Lib. xii. ch. 37*.

Noah Webster, LL.D., the learned lexicographer, (1828), defines—“Must, *new wine*;—wine pressed from the grape but not fermented.”—*Dict. of the Eng. Lang.*

Says Dr. Ure, F. R. S., an eminent chemist, 1836:—“Juice, when newly expressed, and before it has begun to ferment, is

called *must*, and in common language, sweet-wine."—*Dictionary of Arts*, p. 823.*

3. That wine of *this* character is nowhere condemned in the Bible, but is invariably well spoken of, and in many passages is represented as a blessing.

4. That there was also in extensive use among the Jews another class of wines; wines rendered *intoxicating* by fermentation or drugging. Neither was the practice confined to the Jews; it extended to neighboring nations.

5. That everywhere in the Bible wines of *this* character are spoken of in terms of condemnation and warning.

We come now to inquire, under what heading must we range the wines now in common use? Must we rank them with the pure, bland juice of the grape, or with those deadly mixed and alcoholic wines that experience, revelation and reason alike condemn? There surely can be but one reply! We must rank them with the deadly mixed wines of the ancients; wines that cause contention and redness of eyes; wines that deceive and mock the drinker; that bite like the serpent and sting like the adder.

Consider now the *facts* in regard to modern drinks.

There are many *wines* now in use, but in them there is very little juice of the grape, a good deal of log-wood coloring, sugar of lead, bad elder, brandy, and other deleterious substances. In London alone, more port is consumed than is produced by the entire vintage of Oporto, and yet London supplies a large portion of the civilized world with port! Even the imported wines are fortified and adulterated for the English market; port wine being colored with elder-berries, and receiving at the rate of twenty-five gallons of strong brandy per pipe. How men professing to be *Christians*, can attempt to defend the drinking of such deadly mixtures from the word of God, we do not understand; for not one of them can be drank with safety, not even our own home-made wines. Raisin wine contains about 24 per cent. of alcohol, and ginger wine 15 per cent. Orfila, after describing the manner in which wines are adulterated, says:—"A wine dealer on his deathbed acknowledged, in the bitterness of penitential sorrow, that he had often seen his customers wasting away around him, poisoned by that he had meted out to them, and *that same wine* which was the cause of their decline, was often prescribed by their physicians as a means for their recovery."

The class of liquors in very extensive use, known as rum, whisky, brandy, gin, porter, stout and ale, are, without exception, analogous in their effects to the deadly *mesek*. They make men drunk and wicked; they cause redness of eyes; they engender disease; they bite like serpents, and they sting like adders. They ought, therefore, with the *mesek* and condemned wines of the Bible, to be interdicted and banished from our midst. It certainly appears a very strange perversion of reasoning, to argue because the Bible commends a few innocent *unintoxicating* preparations of the grape, or palm-juice, God's approving smile will rest upon the use of those deadly drinks which are seen to contribute so much to swell the sum of human misery, and fill to overflowing the cup of the world's transgressions!

That our modern drinks are far more deadly than those commonly used by the ancients, is very plain. Chemistry has come to the aid of villany, and deadliest agents are now so disguised and blended as to give to the liquors containing them all the flavor and fascination of the genuine thing, and yet to lose none of their pernicious properties. The ancients knew how to mingle a little moderation with their drinking customs, at least in reference to the strength of their wines. Their strongest wines they mixed with water: we drink ours pure, and can hardly get them strong enough. Anacreon, who sang so much of love and wine, says:

"Bring hither, boy, a mighty bowl,
And let me quench my thirsty soul;
Fill *two parts water*, fill it high,
Add one of wine, for I am dry:
Thus let the limpid stream allay
The jolly god's too potent sway.

Quick, boy, dispatch—my friends, no more
Thus let us drinking rout and roar;
Such clamorous riot better suits
Unpolished Scythia's barbarous brutes:
Let us, while music tunes the soul,
Mix temperance in the flowing bowl."

But, now-a-days, men drink the strongest and most fiery liquors, as though their stomachs were made of leather, and their sinews of iron, and then, forsooth, go to the Bible to seek a pretence for their shameful and infatuated practices!

Our opponents quote against us, Paul's advice to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. v. 23. This passage will not serve our opponents, for observe:

(1.) Timothy was, previous to this advice, an *encratite*, a water-drinker.

(2.) Paul does not condemn Timothy on account of his teetotalism, but rather seeks to confirm him in his abstinence. See 1 Tim. iii. 2-3-8.

(3.) Though in this Paul advises Timothy to use a "little" wine, he does not *command* it, and we have no record that Timothy complied with the advice.

(4.) Though the use of wine is recommended, it is not recommended as a beverage, but as a *medicine*, to be taken in a certain abnormal state of body, and under proper restrictions. Hence, before any person can apply this passage to themselves, they must ascertain with great exactitude three particulars: (1.) That their stomach complaint and infirmities resemble Timothy's, and so require the same treatment. Stomach complaints vary greatly in different persons, and the treatment that may suit one kind of stomach complaint will not suit another. Alcoholic liquors are very far from being suitable medicines in cases of indigestion, and, generally speaking, only aggravate the disorder or retard recovery. (2.) They must ascertain that the wine they are about to gulp down resembles that which Paul recommended, both in its composition and properties. Any mistake here may be attended with the greatest disaster; yet unless this point be known, there may be as much difference between the medicinal properties of the wine Paul recommended, and the wine actually used, as there is between jalap and catechu, or rhubarb and laudanum.

But if an argument founded on general custom be of any value, we are bound to believe that Paul referred Timothy to one of those healthful, invigorating, and unintoxicating wines that cheer and nourish the system without producing intoxication. These, in fact, were the true medicinal wines of that day. Athenæus says of the sweet Lesbian:—"Let him take (*gleukos*) sweet-wine, either mixed with water or warmed, especially that called *protropos*, as being very good for the stomach."

Whatever was the nature of the wine referred to in the above passage, it cannot apply to a large majority of those now in use,

still less can it apply to ardent spirits or beer. Ardent spirits were totally unknown to the ancients. Alcohol was not discovered till above a thousand years after Paul's recommendation of wine, and ardent spirits did not come into general use till fifteen centuries after. The Israelites, too, had no beverage analogous to our beer. Palm wine (*sikera*) was the nearest approach to it, but then palm wine is not beer. (3.) They must ascertain the quantity of the wine to be taken at a dose, the frequency of its repetition, and the mode of its administration. Concerning all these particulars the passage is silent. It specifies a "little," but what that may mean we cannot tell, seeing people differ so greatly upon this point. One person may consider that a wine-glass full, repeated twice a day, is a little; but in the estimation of another, a bottle or two per day is a very little affair.

It is objected that there are certain passages in which the lawfulness and propriety of moderate drinking are at least implied. Such, for instance, as Ephes. v. 18, "Be not drunk with wine, wherein is *excess*." 1 Tim. iii. 8, "Likewise must the deacons be grave, not double-tongued, not given to *much* wine, not greedy of filthy lucre." Titus ii. 3, "The aged women likewise, that *they* be in behavior as becometh holiness, not false accusers, not given to *much* wine, teachers of good things."

It is urged that excess only is deprecated, and therefore the moderate use is impliedly allowed.

We reply: That this principle of interpretation is unsound, and that, if generally adopted, it would give encouragement to every species of abomination.

If, when we are exhorted not to be given to *much* wine, the meaning is, that we are to take *some*, then, when in Bible language we are exhorted not to be *overcharged* with surfeiting and drunkenness, the meaning is, we may practise such excesses to some extent! If so, when in Bible language we are exhorted, "Be not drunk with wine wherein is excess," the meaning is, though excess in the use of wine is condemned, yet it is permissible to get drunk with beer or spirit, and, though to get *excessively* drunk is forbidden, it is allowable to indulge in the incipient stages of inebriation. Or, when the Bible says, "Be not *over-much* wicked," the meaning is, that whilst we are not to run into great extremes of wickedness, yet it is

quite right to sin in moderation, and to commit ourselves to the milder acts of transgression. Again, when Isaiah says, "Woe unto them that rise up *early in the morning*, that they may follow strong drink; that continue *until night* till wine inflame them,"—the meaning is, that whilst we are not to indulge in early or late drinking, or to continue drinking from morning till night, it is quite proper to drink in the *middle* of the day, or at intervals *during* the day!

But, *second*, the above passages contain a mode of expression very common in all languages, and of frequent occurrence in aphorisms and proverbs; a mode of expression that does not confer a license to do, or to neglect, that which is *not* expressed. "When alone, we have our thoughts to watch, in our families our tempers, and in society, our tongues." This does not mean that we are not to watch our thoughts, tongues, and tempers, *elsewhere*. We are merely set upon our guard as to the faults to which we are most liable, under the circumstances specified. In private, the great danger to avoid is wrong thinking; in our families, wrong tempers; in public, rash and wrong words. And so when we read, "And be not *drunk* with wine wherein is *excess*; but be filled with the Spirit,"—it does not mean that a little drinking is compatible with being filled with the Spirit, but that we are to seek our satisfaction in the Spirit of God filling our hearts, and not in wine filling our stomachs and stupefying our senses.

It is objected that the *new wine* of the Bible must have been intoxicating; and that, as this kind of wine is frequently spoken of in terms of commendation, it cannot be a sin to partake of it. Luke v. 37-39,—“And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.”

“And no man putteth new wine into old bottles.” Why? Because the new wine, being in a state of fermentation before being put into old bottles, would be sure to burst them? Certainly not; for this would equally apply to the new bottles. Grape-juice in a state of fermentation would burst the strongest hide of which bottles could be made, if no vent was allowed for the accumulated carbonic-acid-gas to escape. The

explanation is to be found in the state of the old bottle. Certain glutinous particles from its former contents had got deposited upon the inside of it, and these being exposed to the atmosphere, had become the soil for the *yeast* plant: so that, when new wine was poured into the bottle, fermentation would at once begin, accumulations of carbonic acid-gas would follow, and burst the bottle. If, however, new wine is put into new bottles, no fermentation would be communicated, and the atmospheric air being carefully excluded, both the new wine and the new bottles would be preserved.

In reference to old wine being better than new, this applies with very great force to the *unfermented* wines, which improve by age. "Mr. Wright's passover wine [made of the pure unfermented grape-juice, and preserved in *vacuo*] is found to improve in flavor by keeping, though no chemical change, and certainly no fermentation occurs. An explanation may be found in the fact that the original aromas of the grape, fine and subtle particles, being by the act of crushing mingled with the saccharine and albuminous matters, become *less perceptible to the palate*; but, by being kept, they are mechanically separated again, and so impart a fuller and distincter flavor by first touching the nerves of taste."—*Temp. Bible Com.*, p. 294.

It is objected that the Bible nowhere *enjoins* abstinence, and therefore, teetotalism is anti-scriptural.

We have driven the objectors from their special grounds, and they seek a last refuge here. To show the fallacy of this objection, we will put it in the form of a syllogism.

Whatever is *not enjoined* in the Bible is anti-scriptural, and opposed to the will of God.

Teetotalism is *not enjoined* in the Bible; therefore teetotalism is anti-scriptural, and opposed to the will of God.

Where lies the fallacy? The minor proposition *may* be disputed, but not the conclusion, as a conclusion. The fallacy evidently lies in the assumption of the major, as the following will show.

Whatever is not enjoined in the Bible is anti-scriptural, and opposed to the will of God.

But Sunday-schools, soup-kitchens, penitentiaries for fallen girls, ragged schools, hospitals, the abolition of slavery, etc., are not enjoined in the Bible.

Therefore they are anti-scriptural, and opposed to the will of God.

Let us, however, amend the major proposition, and see then how it will apply.

Whatever is not in harmony with the *spirit* and *object* of the Bible, is anti-scriptural, and opposed to the will of God.

Slavery, polygamy, and the use of intoxicating liquor, are not in harmony with the spirit and object of the Bible.

Therefore they are anti-scriptural, and opposed to the will of God.

Here we have no fallacy. The major proposition is evidently and indisputably correct, and so are the minor, and the conclusion. Let us, however, take the proposition out of the negative form, and present it in the affirmative.

Whatever is in harmony with the teachings and spirit of the Bible, is in accordance with the will of God.

Teetotalism is in harmony with the teachings and spirit of the Bible.

Therefore teetotalism is in accordance with the will of God.

Here the major proposition is self-evident to all who accept the Bible as a revelation from God. In chapter vi. we have clearly shown that teetotalism is in harmony with the general teachings and spirit of the Bible. Hence the conclusion follows as a logical necessity.

In regard to the assumption, that whatever is not *expressly enjoined* in the Bible is *opposed* to its spirit and aims, we must remember that it is not a book of *details*. It does not lay down special precepts to guide us in *all* those multitudinous circumstances under which mankind may be placed. Why, the world itself would not hold such a book, and to master it, we should have to attain to the years of Methuselah.

The Bible in the main, is a book of grand and broad *principles*, easily applied to the circumstances of life. These principles are but few in number, easy to understand and remember. And what the sincere Christian should inquire, is this:—Is the temperance enterprise in harmony with these principles, or opposed to them? If the former, our duty is plain and unmistakable. If the latter, our duty is equally plain and unmistakable. When the parliament of Tahiti consulted the queen respecting the admission of intoxicating drinks, she said, "Let the *principles* contained in the New Testament be the foundation of all your proceedings;" and immediately they enacted a law against trading with any vessel that brought *ardent spirits*. It was not so much any isolated text, as "*the principles*" of the book generally, that guided their determination. They saw

that *love to God and man* is the grand *principle* of the book, and that this love enjoins us to do nothing which would prove the means, directly or indirectly, of making a brother stumble, offend, or become weak, or fall into sin.

The attentive investigation of the Bible aspect of the temperance question has led us to the following conclusions:

1.—That the use of intoxicating liquor is nowhere recommended, sanctioned, or commanded in Scripture.

2.—That many cautions are dealt out against the use of drinks that intoxicate, and, in many passages such use is strictly condemned and prohibited.

3.—That abstinence from the use of wine and strong drink, is nowhere condemned in the Bible.

4.—That in many passages this practice receives commendation, and in several instances is actually enforced.

5.—That, as regards temperance, the teachings of the Bible are in harmony with the teachings of experience and the deductions of science.

6.—That, therefore, it becomes the duty of all who profess to accept the Bible as a revelation from God, to abide by its decisions, and to do all they can, both by their personal example and social influence, to secure the success of the temperance movement.

CHAPTER VIII.

GOD'S GREAT REMEDY FOR THE WORLD'S GREAT CURSE.

PROP. IX.—“*That total and universal abstinence from making, selling, and drinking intoxicating liquor, is God's remedy for the intemperance of which we complain.*”

As we contemplate the ravages of our National Drinking system, and behold the numerous and gigantic evils that flow from it, we are led to exclaim in the words of a Hebrew Seer, “Is there no balm in Gilead, is there no physician there?” or, in the words of the eloquent Pascal, “Has man then found no remedy for the ills of man?” We believe that there is a remedy for this *great* evil, and that we have found it. A remedy infallible in its operation, and certain in its results. That remedy is the prohibition of all intoxicating liquors, applied by Individuals to their use as a beverage, and by Society to their manufacture and sale as a business.

In Chapter IV. we have shown that in this liquor traffic it is the supply that leads to the demand; therefore any remedy that comes short of stopping the supply cannot prove successful. If, indeed, we could by moral suasion induce the people universally to abstain from strong drink, this would be tantamount to suppressing at once its manufacture and sale; but as the day is yet far distant when we may hope to gain such an ascendancy over the appetites of the people as to induce them, one and all, to abstain, we must apply a more radical and external remedy, viz: the legislative prohibition of the traffic.

National evils require national remedies. Were drunkenness an offence confined to the individual, we might content ourselves with moral suasion. But when we remember that this is a National Vice, inflicting untold evils upon the community at large, we are bound to look at it in this, its broader character, and to provide a remedy as broad as its causes and agencies.

Teetotalers are divided into two classes. The exclusively

moral-suasionists, and those who carry out moral suasion to the prohibition of the traffic.

The former class, who are getting "small by degrees, and beautifully less," take their stand upon the doctrine of expediency. The latter class, who, at no very distant date, threaten to absorb the former, take this stand:—That it is morally wrong to manufacture the drink—morally wrong to sell the drink—morally wrong to drink the drink—morally wrong to give the drink—morally wrong in any way to encourage its manufacture, sale, and use; and that the only effectual remedy for this national curse is the legislative prohibition of the traffic in all its departments. No one, however, repudiates the doctrine of expediency and of moral suasion. We believe that it is not expedient to take intoxicating drinks; and we also believe it to be our duty to try to *persuade* men to abstain from the liquor and to vote down the liquor shop. Were not intemperance a physical as well as a moral evil—a national as well as a personal vice—moral suasion might of itself suffice; but here we have a combination of the whole. The personal vice of intemperance has become a great national curse, and the moral mischief has a physical cause, viz: a diseased organism induced by the so called moderate use of alcoholics. We therefore require Moral suasion to educate the people as to the nature of these beverages, to save, in the meantime, a few drunkards from the doom awaiting them, and to gather around us the (as yet) uncontaminated. We also need Prohibition, as the only measure that can effectually stay this pestilence, and deliver our people from its power. In truth, moral suasion is palpably insufficient to stay this plague. We readily grant that it has done much—that many drunkards have been reclaimed by it—that the public sentiment has been educated by it—that thousands have been kept sober by it; and that by it a salutary check has been put upon the drinking usages. In the meantime the blandishments of the traffic have also increased, and its snares have been spread far and wide to entrap the unwary; and though drunkenness is no longer a fashionable vice, yet we have about as much drunkenness as ever. Secret and indoor drunkenness among the wealthy—beer-shop and public-house drunkenness among the working-classes—and confectioners' and grocers' shop drunkenness among the ladies!

Repeatedly have we seen men raised up by Providence to

denounce this evil, and to fight against it. Like giant barriers they stood, and as the surging waves came rolling onward they were hurled back again, the land they formerly submerged was reclaimed, and thousands of poor struggling inebriates were snatched from the retiring waves and brought safe to shore. But lo! to our dismay, the flood-tide of the traffic has set in; and again the reclaimed ones have been submerged; the toil and anxiety of years has apparently been thrown away, and all our hopes have been doomed to cruel disappointment.

It has been computed that more than three-fourths of those who sign the pledge fall again, some within a week of signing, and others after only a few months' trial of abstinence; while of drunken women the cases are rare indeed of those who have been induced to sign the pledge, or who, having signed it, have adhered to it for any length of time. From the experience we have had for many years among the intemperate of many classes, we consider a drunken woman all but irreclaimable, so long as the facilities for obtaining drink exist; indeed, this applies also to a large majority of the opposite sex. Says Bailie Lewis, "It may appear to some an unwarrantable statement, but after studying the character and condition of the 'lapsed masses' for the last twenty years, I feel compelled to state that there are thousands of our fellow-countrymen so sunk and saturated in moral and physical dilapidation, that humanly speaking, they are beyond the power of reclamation; in short, that *without a change in the social conditions by which they are surrounded*, no power can arrest them in their perdition-ward career. This may be deemed, and no doubt is, a terrible thought, but it is as truthful as it is terrible, unless the teachings of history, experience, and observation, are to be utterly disregarded."

It is not so easy to break off intemperate habits as some people suppose. In fact, it is not an easy matter, in many cases, for even a "moderate drinker" to give up the use of strong drink. Many of this class think otherwise, but a single trial soon convinces them to the contrary. They then discover, to their astonishment, that it takes a tremendous struggle, enduring, it may be for two or three months, before they can conquer the appetite which the "moderate use" of strong drink had secretly but surely created. If it be so difficult for a moderate drinker to abstain, how much more difficult must it be for the drunkard? O! what a conflict! Yea, what an agony! to conquer the fiend

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within him. What sleepless nights! What hours of anguish! What ceaseless fightings! and all this to go on, in some instances for months, before the passion for strong drink can be brought into subjection. Even then, what carefulness! What ceaseless vigilance ever afterwards! A single taste of the liquor, even though by accident, as medicinally, or at the table of the Lord, will, in a moment, rekindle into a sudden and quenchless blaze the suppressed but not extinguished flame.

It is an easy thing to become a drunkard. *Facilis descensus Averni*. "It is easy to *descend* to perdition." The road is down hill, seductive and slippery; but having once become a drunkard, it is not so easy to *ascend* that steep and slippery path. To accomplish this, demands an iron will, a firmness and decision of character which few persons possess.

Now, even if we take for granted that moral suasion will finally prove successful, its staunchest advocates must confess that a "consummation so devoutly to be wished" can only be accomplished *after a very long period*. In fact, if we are to judge of its final success by the operation of other great moral movements, as for instance, the preaching of the gospel, it cannot succeed till the lapse of some thousand years; and, in the meantime, year by year, myriads of victims must be sacrificed upon the altar of Mammon and Indifference,—year by year, drunkards must be manufactured from the ranks of moderate drinkers, to take the place of the fallen—year by year, men must be deprived of all that can ennoble and beautify character—year by year, hearts must bleed and break in solitude through the intemperate habits of those nearest and dearest to them—year by year, children neglected and abused, must cry vainly for bread, and sicken and die from cruel starvation—and year by year, our sons springing up to manhood, our daughters blooming into womanhood, must be exposed to the fascinating seductions of this accursed traffic. We cannot suffer this to go on. We cannot stand by the turgid swollen waters, and gaze upon the wailing victims borne helplessly past us, and wait till the waters shall subside, so that we may go over dry-shod.

Ever since intemperance commenced its ravages in the world, great and good men have arisen whose *intuitional* or *inspired* wisdom led them to trace clearly its cause, and to provide and enforce the remedy.—See Chapter iv. (Dr. Lees in his *Works*, has collected a large number of examples from antiquity.)

The primitive Christians were remarkable for their sober and frugal habits, and it would appear that several abstinent sects flourished among them. Says Minutius Felix:—"Our feasts are not only chaste, but sober; we indulge not ourselves in banquets, *nor make our feasts with wine*, but temper our cheerfulness with gravity and seriousness."

Clement, of Alexandria, A.D. 190, says:—"I admire those who have chosen an austere life, and desire no other beverage than water, the medicine of a wise temperance, avoiding wine as they would fire. Young men and maidens should forego this medicament altogether, for hence arise irregular desires and licentious conduct. The circulation is hastened, and the whole body excited, by the action of wine on the system. The body inflames the soul."

During the dark ages, when the nations of Europe seemed to be drifting into the wildest anarchy, or primeval barbarism, this grand remedy was lost sight of. "Darkness covered the face of the earth, and gross darkness the people," and for a time intemperance threatened to plunge society into a state of the most revolting savagery.

In that dark hour, when despair was fast settling down upon the minds of men, and the great and good stood by in almost hopeless sorrow, there was disinterred from the dust of ages the great discovery, *that drunkenness is caused by drinking*, and *this again by the liquor traffic fostering those baneful drinking customs*.

Not all at once, however, did this truth break in upon us, but gradually, and as we were able to bear it. First dimly, and with flickering and uncertain ray did the light appear; afterwards with clearer and more steady blaze, and now with all the brightness of the unclouded sun shining in meridian splendor. At first it was thought that if we could only *banish the more potent liquors*, and teach men to *use moderately the milder intoxicants*, we should stem the evil. This failing, we thought that if we could, by moral means, induce the people to abstain entirely, we should succeed; but we have discovered that the enemy, supported as he is by appetite and prejudice, passion and ignorance, custom and pecuniary interest, is too strong for moral suasion, and laughs contemptuously at it. He is, in fact, impervious to all arguments of a moral and persuasive character; and now the truth, after long years of doubt and agony, has forced itself

upon us, and it is this—that together with moral suasion, we must have the total prohibition of the liquor traffic.

This remedy is God's REMEDY; it bears upon it the Divine impress. Its every feature declares it to be of God. It is the expression of the laws of the moral and physical world. It is in accordance with the nature of the malady, and is founded upon a certain knowledge of its causes. Like all great truths, it is also very simple.

Substitute "abstain" for "believe," and the beautiful words of Cowper certainly apply here:

"O, how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan;
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation, as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above its portals, from afar—
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quick'ning words—BELIEVE and live!"

This remedy is of universal application, and adapted to meet the wants of all classes. It is not a remedy for the rich only, or for the poor only. Experience has taught us its safety as well as its suitability; and a document signed by two thousand of the most eminent members of the medical profession, attests "that persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually, after a short time."

Fear not, then, poor drunkard, to apply this remedy! Strong drink has not yet become a *necessity* of thy existence—it is only thy tyrant—and though thy limbs be palsied, and thy body crushed with the intemperance of years, thou mayest yet *abstain*. True, abstinence may not renew thy youthful vigor; for, alas! in the physical world there is no forgiveness of sin, and thou mayest have to bear to the grave the scars of the horrible strife through which thou hast passed; yet, if thou abstainest by God's grace, from strong drink, thou shalt never again be drunk, but with clear mind thou wilt be able to face thy destiny.

This remedy is a most *effectual* one.* It is commensurate with

* In truth, all remedies are effectual: that is, they remove the disease; and, their *effectuality* is the *proof* of their being a remedy at all.—Ed.

the evil to be removed, and has never yet failed, when applied according to the prescription. If, however, there be remissness in the application, then to that extent intemperance and its consequent evils will creep in. We have a striking example of this in the experience of Saltaire, a town of four thousand inhabitants, situate in the West Riding of Yorkshire. Saltaire belongs to Sir Titus Salt, Bart., and all the workmen are in his employ. A desire to promote the physical comfort and the social and moral well-being of the people, induced this gentleman to banish the liquor traffic from the town. This was attended with the best results—the absence of drunkenness, crime and pauperism. The people were characterized by their industry and thrift, and their homes became a reflection of their own habits, presenting an air of cleanliness and comfort.

After a time, however, a number of working men from a distance, being employed to carry out certain improvements in the town, raised an outcry at being deprived of their customary potations. To meet their wishes five grocers were authorized to take out licenses for *table-beer*, not to be drunk on the premises. The natural effects were soon visible, in insubordination among the men and drunkenness among the women. This state of things led Sir Titus Salt to forbid the grocers taking out their license a second year, and when the beer ceased to be sold, order and sobriety resumed their reign.

In fact, the whole history of the liquor traffic shows that the amount of intemperance depends exactly upon the facilities for obtaining intoxicating liquor;—that restrictive measures, just in proportion to their stringency, diminish drunkenness; and that when such restrictions are relaxed, drunkenness increases;—but that *total prohibition* only can *entirely* remove the evils.

There are hundreds of parishes and villages in the United Kingdom, in which magistrates and landed proprietors, from a profound conviction of the manifold evils flowing from the liquor traffic, have entirely suppressed it.

In the province of Canterbury alone there are nearly one thousand four hundred of such districts; and what is the unanimous testimony concerning them? Why, "That the people are characterized by sobriety and good conduct—that crime and pauperism are great rarities—that the people are perfectly satisfied with the absence of the traffic, and that they

will not even trouble themselves to go to the neighboring village, perhaps only a couple of miles distant, for the purpose of obtaining drink."

We cite the following from the Appendix of the Report on Intemperance, of the Lower House of Convocation of Canterbury.

2063.—"There is no public-house or beer shop, I am glad to be able to say, in this parish. Of this the good is great, the inconvenience, if any, in comparison exceedingly small. It promotes, almost ensures, sobriety and temperance. Were there any beer-drinking shops many would be tempted by the company, as much as by the beer, to spend portions of their earnings there, who now go home to their house-keeping. The village is very quiet and orderly. *The constable's office is a sinecure, and a drunken man a very rare sight.* If any one will or must buy beer, he can send or go to a public-house a mile and a half distant, in another parish,—the inconvenience of which is not insurmountable, and is a useful check."

2233.—

"During the eighteen years I have been in this parish the health of the people has been unusually good.

There has not been one serious injury in it during the whole period. The *morals* of the people are so free from any gross stains, that I am at times afraid of their suffering spiritually from their thinking too highly of themselves. They furnish no cases for the parish constable or policeman. Men working on the roads leave their tools by the wayside when they return home for the night, without any fear of not finding them there in the morning. *The people, without exception, are decently clothed, and there has been no case of insolvency since I came here.* By applying to the landowners, I have succeeded in persuading them to suppress three beer-shops in neighboring parishes, and prevented the establishment of another which was attempted. There are, therefore, now contiguous parishes here without public-houses; and very favorably can I report of those with which I am not officially connected. The improvement which results from the absence of these temptations in our parish extends into other parishes around it, and the change in the last eighteen years for miles around is very evident.

I have ministered in large towns, and know something of the sins and sorrows that abound there through this one cause. If this evil could be suppressed, what might we not expect the influence of Britain to be upon the world?"

2262.—"The good influence observable in my parish may be inferred, when I mention the total absence of crime. *I have never heard of a single case of thieving or poaching* brought against any of my people, though living in the midst of well-stocked preserves; there are no gangs of unruly young men to be seen loitering about the lanes on a Sunday—there is always a good attendance at church on that day; the

ordinances of religion are generally well observed.

Although the parish is poor, the offertory, collected monthly, from the whole congregation, far exceeds the wants of the sick and the aged, so that we are able to give yearly to missionary objects. *The cottagers are well clothed*, and the majority of them are in a position to keep a cow and a pig, and several of the young laborers have sums of money in the savings bank. We have a cricket club in the parish, and I attribute the orderly behavior of the members to a rule of their own, forbidding the introduction of strong drink to the field; if there had been a beer-shop, I should probably have failed in this plan of providing amusement for the young men during the summer months; the love of the game, not the opportunity of drinking, now attracts them, and on leaving the field they invariably go quietly home. We have not a single pauper in the workhouse, and no recipient of out-door relief from among the poor of the parish—in short, we may be called a prosperous community.

As a rule the men's wages (11s. and 12s. per week) are brought to the wives on the days of payment. I have never known a case of poverty or ill-health brought on by intemperance since my residence here."

The following affords a series of CONTRASTS in which a Maine-law village shows to decided advantage:

2273.—"For six years I was incumbent of a parish with a population of between three and four hundred persons, in which there was neither public-house nor beer-shop; and during the whole of my incumbency *I never encountered a single case of intemperance amongst my people*, who were industrious, orderly, and well conducted in all respects; though not all belonging to the National Church, attentive to the ordinances and duties of religion. For the last fifteen years I have been pastor of a parish, of which the population amounts to one thousand five hundred, and though during the present incumbency the parish church has been rebuilt, and two chapels of ease, in separate hamlets, have been erected, the accommodation in all these being free and unappropriated, ample schools adequate to the requirements of the whole population provided—an institute, a cricket club, cottage allotments for all who require them, a female friendly society, clothing and medical clubs, village choir, penny readings, and cheap concerts supplied;—and the pastoral staff consists of a rector and two curates, supplemented by a body of benevolent and active district visitors,—the public-houses being under no control as to numbers or conduct, *much intemperance, with all its attendant evils of poverty, wife-beating, neglected households, disregard among the working classes of religion, prevails*; and within a few months four cases of sudden death, caused by intemperance, have occurred."

Ireland illustrates the same truth. In a district of Tyrone,

sixty-one and a half square miles in extent, from which all the whisky-shops have been cleared off, the poor-rates have immensely diminished, the police-station has been removed, and the people live in comparative comfort.

So in Beesbrook, a town containing a population of about three thousand persons, pleasantly situate in the county of Armagh. The sole proprietor of the town is Mr. John Grubb Richardson, of Moyallen, a leading member of the Society of Friends. The people are all in his own employ, most of them being engaged in the flax-spinning mill. Mr. Richardson, both in the construction of the town, in the house accommodation, and in the different establishments, as reading-room, library, schools, and dispensary, has paid strict regard to the physical and moral well-being of the employées. The distinguishing feature of the town, however, is the absence of drink-shops, and consequently the absence of crime, pauperism, pawn-shops, and policemen. There are two coöperative stores in the place belonging to the workers—one to adults, and the other solely to juveniles of the Band of Hope, who are its only shareholders. Both are well-conducted, and pay good dividends. Each employé pays so much a week to a sick fund, which is supplemented by Mr. Richardson to the amount of £150 per annum. This entitles each member, in case of sickness, to medical attendance free of cost, and to half the ordinary wages during the time such sickness continues. Now, though the inhabitants are all Irish, there is no quarrelling, and no filthy apartments, with chickens and pigs as joint occupiers.

On the other hand, there are numerous villages in the kingdom, possessing equal, or superior advantages, with this one drawback only, the *liquor traffic* exists in their midst,—and what is their condition? Why, with the sale of intoxicating liquor, crime and pauperism abound. Children are uncared for and uneducated. Homes are untidy, sounds of strife continually resound from them; whilst acts of violence and immorality are frequently perpetrated.

We may here refer to two villages in Northumberland, possessing many features in common. The one C——ge, the other C——o; both are pleasantly situate; the surrounding scenery picturesque and beautiful, though the former has the advantage. Both have railway communication with considerable towns a few

miles distant; both also are purely agricultural. In each village there is a reading-room and library, and a national school under government inspection. In both, the religious wants of the people are well attended to; there being in the larger village a church and three chapels; in the latter and smaller, a church only. There is, however, one striking point of contrast. The village of C——o belongs to Sir W. C. Trevelyan, Bt., and there are no public-houses or beer-shops in it. For the accommodation of travellers, there is a large and commodious temperance hotel at the railway station, with livery stables and horses, and conveyances for hire. The general condition of this village is satisfactory. The reading-room and library are well patronized; the homes of the people are remarkable for their comfortable and tidy appearance; the inhabitants are characterized by intelligence, civility, and sobriety. Crime, pauperism, and strife, are unknown, and bastardy also.

In the former village, C——ge, there are seven public-houses, and about half-a-dozen small shops for the sale of table-beer. Omitting the latter, there is one public-house to every one hundred and seventy inhabitants. Now what are the fruits? Why, there is much drunkenness among the people. Many families, in consequence, are reduced to poverty; crimes of violence and theft are of frequent occurrence, and the grossest immoralities abound. The moral tone of the village is exceedingly low, the reading-room and library are neglected, a large proportion of the inhabitants attend no place of worship, and no recreations but those of a gross character are relished.

In all our numerous inquiries, we have never yet succeeded in discovering a single town, district, or village, where the *presence* of the liquor traffic has been characterized by the *absence* of pauperism, immorality, and crime, and the consequent happiness and prosperity of the community. Neither have we succeeded in discovering a single town, village, or district, where the absence of the liquor traffic has been characterized by the presence of pauperism, immorality, crime, and the mental and moral debasement of the people.

"The working of God's laws is the manifestation of God's will," says Dr. Lees, "and hence the fruits of prohibition establish that it is in accordance with the Divine Wisdom." It is effectual, because it touches the real causes of the evil. Well-intentioned people propound certain *nostrums*, but the most that

any of them can accomplish is merely to palliate the evil. Remove it they cannot, for most of them have already been tried, and have signally failed. Let us, however, glance at a few of these panaceas.

1.—*Education*.—They say, “educate the people, and that will remedy the evil.” This would be quite true if ignorance were the cause of intemperance; but this is not so. The educated classes are not free from this vice, and many uneducated persons are. Read the annals of literature, and you will find that many of the noblest minds have been prematurely extinguished in the darkness of death, through drink. God forbid that we should rake up the annals of departed greatness, and tell of vices that disgrace our grand civilization; yet ever and anon the names of departed great ones—men who have woven for themselves, in their works of genius, an imperishable wreath—flit across our minds, and we mourn as we think of the vice that cursed their lives, and cut short their career.

[The statistics of the author's paragraph, referring to the Binghamton Inebriate Asylum, New York, are quite incorrect. We therefore omit it from this edition.—*Ed. Am. Edition.*]

Medical men, who ought to be the best informed in those branches of knowledge likely to act as an effectual check to excess in drink, are, nevertheless, strangely prone to intemperance. Go where we will, we find drunken doctors endangering the lives of their patients, and shortening their own by their intemperance.

Clergymen of different denominations are also strangely addicted to this vice, and are frequently inspired by a far different spirit from that which ought to animate them.

Lawyers are not remarkable for abstemiousness. We have seen members of the legal profession so tipsy in open court as to be quite incompetent to conduct their client's case. “As drunk as a lord,” is a kind of proverbial expression, denoting beastly intoxication, and was derived from the prevalent intemperance of the (not ignorant) aristocracy; and drunkenness still prevails among them in their clubs and homes.

If education be a remedy for intemperance, we may expect to find, that in proportion as education extends among the people intemperance will *decrease*, and that the best educated countries

will have the fewest drunkards. Is this really the case? Facts, stern and incontrovertible, say, No!

Look at Scandinavia, a country that can boast of the finest, most intelligent, and best educated peasantry in the world. Yet what was the condition of this people a few years ago? Why, drunkenness was the great and prevailing curse, and beneath its blighting influence the people were fast drifting to destruction. And what at last put a check to this great evil? More education? No! But sternly repressive measures from the central authority.

Scotland, again, is at once the best educated, and not the least drunken part of the Kingdom.

Prussia, one of the best educated states in Europe, with a compulsory system of education that does her great credit, is by no means renowned for the sobriety of her people. Dr. Wald, of Königsberg, informs us,—“That Berlin had in 1845, as compared with 1745, one thousand five hundred more taverns, and one church less! That out of sixty children under six years of age, in the Orphan Asylum, forty had been accustomed to sip spirits, of whom nine were infected with a depraved appetite for them. That in the vale of Barmen, one of the most religious districts of Rhenish Prussia, there were above four hundred public-houses for the sale of Brauntwein (brandy); and out of a population of 80,000, not less than 13,000 dram-drinkers. That in the conscription of 1852, for a district of Western Prussia, out of one hundred and seventy-four young men, only four were declared admissible by the inspecting *surgeons*, the remaining one hundred and seventy being physically incapacitated by dram-drinking.”—Dr. Lees' *Prize Argument*.

As the Convocation of Canterbury Report on Intemperance says:—“The only education that can cope with the evil, is one that shall cultivate not only the mind, but *the heart*—which shall embrace the encouragement, by every proper means, of a love of home and home enjoyments—as the natural and proper counteraction of the seductions of the public-house; and the general dissemination among the people of *sound information as to the actual effects of our drinking habits* upon their moral, social, and physical condition.”—See *Report*, p. 13.

2.—*Recreations*.—Man was made to play, as well as to work. His very constitution and tendencies—his capacity for enjoyment—prove this; and it is the duty of a state, and of all philanthropic persons desiring to promote the well-being and happi-

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ness of the people, to provide and encourage enjoyments of an innocent and refining character. "By innocent pleasure," says Dr. Channing, "I mean such as excite moderately, such as produce a cheerful frame of mind, not boisterous mirth; such as *refresh instead of exhausting the system*, such as occur frequently rather than continue long; such as send back to our daily duties *invigorated in body and in spirit*; such as we can partake in the presence and society of respectable friends; such as consists with, and are favorable to, a grateful piety; such as are chastened by self-respect, and accompanied with the consciousness that life has a higher end than to be amused. In every community there must be pleasures, relaxations, and means of agreeable excitement; and if *innocent* ones are not furnished, resort will be had to criminal." Innocent recreation, to a certain extent, of course, counteracts the attractions of the public-house, and every hour abstracted from them is a great gain.

As a kind of mild palliative, we wish success to all measures that shall seek to promote the innocent enjoyments of life; but this is not a remedy for the gigantic evil of intemperance. It should be remembered that the public-house is the rival of the place of amusement.

The gymnasium and the intellectual entertainment are alike neglected by the devotees of Bacchus for the public-house and those barbarous sports got up in connection with it. In our mining districts, a rabbit course will attract hundreds of spectators, where a literary entertainment, or an instructive lecture, will only attract a score.

Recreations and pleasures of an innocent character are appreciated and used chiefly by the well-behaved and sober, whilst the licentious and the drunken, who most need our reclaiming efforts, keep far from them. To them the public-house and the gin-palace have far greater attractions than gymnasium, penny reading or excursion.

3.—*Better homes*.—"Provide the people with better house accommodation, and teach the wives to be thrifty, and to keep the home clean and comfortable, and you will soon draw the husbands from the tap-room." A great many cheerless and comfortless homes may be found among the people; but what has made them so? Intemperance. Comfortless homes are not so much a cause as an effect.

When the brutalized husband spends at a public-house those

means that ought to be devoted to increasing the comforts of his home-life, and when, in his madness and infatuation, he strips his home of furniture and sells it for the sake of drink, how can he expect his weeping and despairing wife to make it cheerful and comfortable? No doubt there *are* instances where unthrifty and gossiping wives, careless of their husbands' welfare, neglect the duties of their domestic condition; whose homes are never tidy, and who never greet with a genial smile their partner returning from daily toil; homes which husbands naturally forsake for the tap-room, in which they meet with conviviality, a smiling landlady, and a cheerful blaze; but, for every drunkard made by a comfortless home, there are a hundred comfortless homes made by drunkenness.

4.—It is the *adulteration* that does all the mischief, say others. Doubtless in this traffic adulteration prevails to a much larger extent than in any other.

Our beer is adulterated, our gin is adulterated, and our wines are adulterated. There are engaged in the liquor traffic thousands of unprincipled manufacturers and vendors, who, callous to the miseries and diseases they inflict, resort to the most extensive and pernicious adulterations.

Mr. Wadhams, a town councillor of Birmingham, formerly a licensed victualler of twenty years' standing, and now president of the United Towns Association of Licensed Victuallers, was examined on Monday, June 22d, 1868, before the Select Parliamentary Committee, on J. A. Smith's Bill for closing Public-houses on Sunday. He stated, "That when he was in the trade he gave 13s. per gallon for gin, and sold it retail at 16s., but not of the same strength as he received it. He thought he had a right to object to tell what he put into it."

This system of adulteration has become so intimately interwoven with this traffic, that we believe nothing save the destruction of the traffic can remedy it.

But suppose we could succeed in putting an end to these villainies, should we by this means cure intemperance? No! Alcohol has a certain specific action of its own upon the human body, whether it be taken in the form of fermented, vinous, or spirituous liquor. It is true the numerous deadly agents added to it must enhance its dangerous and destructive properties; but apart from them, alcohol will poison the body, inflame the passions, pervert the mind, and deaden the conscience; and

though we were to provide the people with purely alcoholic liquors, the tide of drunkenness would still roll on.

5.—*Home drinking*, say others, will cure drunkenness.

If this remedy be worth anything, we may expect that those people who get drink into their own houses, and consume it there, will be models of sobriety. But is this the case? It is a most indisputable fact, that home drinking is very prevalent among the middle and upper classes, especially among the ladies, and so is home drunkenness.* Then if home drinking be not a remedy for the favored wealthy classes, how can we expect it to be a remedy for the toiling millions? Were this plan carried out, it would prove an unmitigated curse, greatly enhancing the horrors of drunkenness, and corrupting nearly every home in the country. If we *are* to have drunkenness, by all means let us confine it as much as possible to the public-house and the beer-shop, and keep it as far as possible from the homes of the people.

6.—Another proposed remedy is this:—"Drunkenness proceeds from the deceitful and wicked *heart* of man. Preach the gospel, and you will strike at the root of the evil and remove it."

Now if the *preaching* of the gospel be a remedy for drunkenness, how are we to account for the fact that the nations of Christendom are the most drunken nations in the world, after the gospel has been preached among them for nearly two thousand years? Also, that thousands of professing Christians who once enjoyed the blessings of the gospel, and were made partakers of its hopes and joys, have *fallen* through strong drink? Now those who put the gospel forward as a remedy for intemperance are bound to solve these queries.† If they answer that those who fell, never practically enjoyed the blessings of the gospel, we reply, that this is a gratuitous assumption which they can by no means prove. We have known scores of persons that gave every proof of genuine conversion, who yet, misled by doctors, or wrongly influenced by ministers, or yielding to the pressing invitations of friends, have taken strong drink and become drunken.

The gospel is a remedy for intemperance, if properly *understood* and *applied*; but as at present taught, by a very large majority of Christian ministers and Christian men, it is simply no remedy at all.

* See the *Saturday Review*, Jan. 21, 1871, art. "Drawing Room Alcoholism."
—Ed.

† In this argument the reader must never forget the difference between the *preaching* of the gospel, and the gospel *accepted*.—Ed.

What is the gospel? In its widest sense it is that comprehensive system of morality and those sublime doctrines contained in the New Testament. The whole tenor of the gospel, and many of its expressed declarations, enjoin abstinence from evil, and from things that tend to demoralize and destroy. It is only as we clearly *discern* this, and *will* its application to the use of intoxicating liquor, that the gospel can prove a remedy for the curse of intemperance. But, if we regard the gospel purely as a system of moral suasion, entirely *overlooking physical circumstances and conditions*, then it can by no means prove a remedy. Why? Because we have great *political and physical causes* to fight against, which, so long as they continue to operate, our noblest efforts to reclaim the drunkard must in a great measure fail.

The *political cause* of intemperance consists of the numerous legalized facilities for obtaining intoxicating liquor—the *physical cause* is the contact of intoxicating liquor with man's physical organism, corrupting and perverting it, and inducing mental and moral perversion. However eloquently we may preach the gospel to the people, however earnestly we may urge its claims home upon them, so long as the use of strong drink continues, just so long will intemperance and all its deadly fruits abound, defying alike the efforts of moralists and ministers.

Even those who offer the gospel as a panacea for intemperance, must admit that it can only prove so to those who *accept* it. But how few these are!—while *intemperance* itself is the great barrier to its acceptance on the part of the many. This shows the absolute necessity of our adopting some other means to remove this great evil; and if we look at it purely as a religious question, this appears the more binding. If we really wish the people to accept the truths of Christianity, and to conform their lives to its principles, we must remove out of the way these practical obstacles. Who doubts that intemperance is the *great barrier*? In this sense, a John the Baptist is as necessary at the present day as at the dawn of the Christian dispensation. The temperance enterprise is this forerunner. It goes before to level the mountains and to exalt the valleys, to make the crooked paths straight and the rough places plain, and by clearing from the intellect and conscience the fumes of drink, it prepares the way for the reception of the gospel, and for the full play of its ennobling and spiritualizing power.

7.—Another says: "Let us have *free trade* in strong drink, and visit all drunkards with condign punishment."

This is not even a palliative, for it directly aggravates the malady. The Liverpool magistrates tried it, and with what result? Why, the most reckless drunkenness and shameless profligacy, attended with crimes the most revolting, a wide-spread pauperism, and numerous and fatal diseases. The drink curse so stamped itself upon Liverpool, as to earn for it the descriptive epithet—"That dark spot upon the Mersey."

When a kind of free trade measure was passed, during the reign of George II. (1732), repealing the £20 license, and permitting the retail sale of spirits in dwelling-houses, thus converting every householder into a publican, the most reckless intemperance was the result. The parliamentary history of the period records the fact, that signs were publicly hoisted: "*Drunk for one penny; dead drunk for twopence; clean straw for nothing.*"

As to punishing the drunkard, allows us to remind the objector that he is punished already. Why should we seek to inflict upon him further torments? History and experience alike declare the futility of "punishment."

The Rev. W. Caine, M.A., Chaplain of the County Gaol for the Salford Hundred, in his Report for October 25th, 1869, makes this statement:

"The most painful sight in the world, for a chaplain, is to see prisoners returning frequently to gaol, and especially to see women lost to all sense of shame, utterly regardless of the disgrace attached to imprisonment, and totally abandoned to the horrid vice and crime of drinking these poisonous liquors. One woman here is known to have been in prison 75 times, and an old man 92 times. Women, after being ten times in prison, come back more frequently than men. 159 women and 139 men have been previously in gaol more than ten times; 70 women and 125 men, eight, nine, or ten times; 76 females and 158 males, six or seven times; 41 females and 102 males, five times; 62 females and 195 males, four times; 91 females and 247 males, three times; 129 females and 355 males, twice; and 237 females and 709 males, once."

Ever since the reign of James I., when drunkenness was made a punishable offence by a fine of five shillings, or confinement in the stocks for six hours, intemperance has gone on increasing in our land, defying all penal enactments that touch the drunkard, while allowing the *drunkard-maker* to go free.

8.—*Inebriate Asylums*.—It has been suggested that we should treat all confirmed drunkards as maniacs, and shut them up in

asylums. This we consider to be a most impracticable measure; but if it could be carried out, it must signally fail. There is an asylum of this kind in New York State; yet drunkenness is as prevalent in that State, as in our own country.* But how shall you determine who are habitual drunkards; or how many repetitions of the act of drunkenness constitutes an habitual drunkard?

To make this measure of effect, it would have to be extended to *all* known drunkards. Now it has been computed that there are five hundred thousand of this class in the country, and to maintain this great number in asylums would be a burden, too great for the already heavily taxed rate-payers to bear. Our present accommodation for insane persons would be quite inadequate, and would have to be multiplied twelve times, at an additional outlay of about £30,000,000 for new erections, and of about £18,000,000 per annum for the maintenance of dipsomaniacs!

This insane-measure, after all, would leave altogether untouched the *cause* of the evil. It would make no provision for occasional drunkards, that class from which confirmed drunkards are immediately produced. Now, certainly, a large proportion of the misery, poverty, and crime abounding in our midst, flows from those who get drunk only occasionally, as well as from those who are habitually drunken. Then this would leave untouched that gigantic system of iniquity, the *drink system*, of which both occasional and confirmed drunkards are but the riper products.

In making this appeal for wise and instant action, the author would speak in the first person.—If in my garden there was a nest of vipers, rendering that garden and my abode unsafe; if I found that certain members of my household were

* It is an example of the ignorance of the House of Commons on this question, and of the press generally, that a statement made by Mr. Maguire, M.P., in the debate on Dalrymple's Bill for the establishment of "State Inebriate Asylums," in July, 1871, went forth to the world uncontradicted! Mr. Maguire said that, "such Institutions existed in the Maine Law States," which proved, he argued, that "Prohibition was not so effective as to prevent their necessity." Now Dr. Lees has stated, after twelve months examination and travel in the United States, that *there is not a single Institution of the kind in a Maine Law district*. Up to April, 1870, there were only four such in all the States—three in New York State, and one in Pennsylvania; and only two small voluntary *Washingtonian Homes*; one in the City of Boston, and one in Chicago: in both of which cities the authorities have been hostile to prohibition. Ward's Island Inebriate Asylum, New York, was declared in 1870, by the Commissioners, to have illustrated the *impossibility* of permanently reclaiming any considerable number of the inmates.

stung by these vipers, so that they sickened and died, or went raving mad—what should I do with these vipers? Why, track them to their remotest retreat, and utterly exterminate them.

Our country is a garden, beauteous and glorious to behold! As I gaze upon its fruitful plains, its wooded vales, its romantic hills, its meandering streams; as, passing through her pleasant villages and populous towns, I mark the glancing eyes of her daughters, and the manly forms of her sons, I feel to love my native land; and, though not insensible to her defects, yet as I contemplate her bold and striking virtues, I can truly say,

“England, with all thy faults, I love thee still.”

Now, in this garden there exists a nest of vipers, and many of our relatives, friends, and neighbors have been stung by them. In sooth, they have inflicted greater misery upon our people than did the fiery flying serpents upon the tribes of Israel. What, then, shall we do with these vipers? Some say, set them at large, give them perfect freedom of action! This has already been tried in a great measure, but the vipers sting the more. Others say, let us encourage them to propagate, let us increase the breed. This, also, has been tried. It was tried when the gin-shops sprang into existence, and when the beer and wine shops were multiplied in our midst; they only stung the more. Others say, shut them up one day in seven. But this would not prevent them from stinging upon the other six days, in fact, it might only make them more violent. Some advise us to place a strong fence around them, leaving only a few holes here and there, for them to put out their heads. But these vipers are of the true basilisk kind, and by the glitter of their eyes attract the people as with an irresistible charm, and sting them as before. Some advise us to punish the people more severely for *being* stung! But this is like beating a child for falling down and hurting itself. You only make it the more nervous and the more liable to fall.

What, then, *shall* we do with these vipers? We must utterly exterminate them. This is the only means of remedying this great evil, and to this our country must come at last; for, unless the viper *drink*, and all its brood be crushed and destroyed, they will destroy us.

The strife is now pending—a strife the issue of which must decide whether, as a nation, we shall sink or rise.

We are sanguine that success awaits us, and that too at no distant day. For years the strife has been going on between the foes and the friends of humanity. At first, our forces were weak, and ever and anon were threatened with destruction. Yet have we been able not only to maintain our ground, but also to drive the enemy from his advanced posts. Every year brings fresh accessions to our ranks, so that now we have become a mighty army, and, no longer acting on the defensive, are advancing to storm the last stronghold of the enemy. The accomplished triumphs of other great moral and social movements prophesy of the speedy success of this. Already we behold the first faint streaks of the coming dawn, and though we may not live to revel in the glorious sunshine of the coming day, yet a generation to come shall do so, and

“Earth shall glisten in the ray
Of the good time coming.”

CHAPTER IX.

POLITICAL PHILOSOPHY AND THE LIQUOR TRAFFIC.

PROP. X.—“*That as the traffic in alcoholic liquors is injurious to trade and commerce, and is the principal cause of poverty and crime, it is the duty of the government to put it down by legislative enactment.*”

HAPPILY for the nation, the *Temperance movement* has at last become a great political question, and is now acknowledged to be so by politicians—politicians of all classes, and of both the great parties of this country.

During our late election contests, candidates for parliamentary honors were instructed in the principles of our movement, and, in consequence, many of them sent in their adhesion, and promised to support our measure in the House of Commons, whilst the premier, the Right Hon. W. E. Gladstone, declared himself as favorable to *local option* in dealing with the drink traffic.

As preliminary to determining whether the liquor traffic be in accordance with the ends of government, or otherwise; whether it is a traffic that ought to be entirely suppressed, merely restricted, or allowed to luxuriate in untrammelled freedom, we shall briefly trace the great aims for the accomplishment of which governments exist, and the reciprocal duties subsisting between a government and the governed.

A nation is an association of individuals on a large scale for purposes of mutual protection and benefit, and government is the instrument for securing these ends. A government, therefore, consists of a body of men who have to govern for the benefit of the governed, and not for the aggrandizement of themselves. The ends of government are twofold:

- 1.—To regulate the equitable relations of men. This it does by protecting the weak against the strong, and by securing to each member of the community the undisturbed possession of of his natural and civil rights.

The natural and civil rights of man are life, liberty, and property (the results of labor).

Every man has a right to his *life*, and no other person has a right to deprive him of it, either directly or indirectly. Every man has a right to liberty—liberty of thought, of conscience, of speech, of action. True liberty includes the right to *know*, and the *power* to choose. Every person has a right to education; his right of existence proves this; for how can he rightly live, if he be kept ignorant? J. S. Mill says:—"It is an almost self-evident axiom, that the State should require and compel the education, up to a certain standard, of every human being who is born its citizen." Every man has a right to choose for himself in relation to all the concerns of life—his employment, his recreations and his pleasures. To all this there is but one restriction, viz: *that in exercising our right of choice we do not interfere with the exercise of that right in others.* In that case, liberty may be restricted, or life taken, for protection of the unoffending and innocent.

Every man has a right to his *property*, and no other person has a right to deprive him of it, either in whole or in part. Property is that to which a man has a rightful claim. Every man, for example, has a right to the fruits of his *own* industry, whatever form it may assume that is not *dangerous* to others.

2.—To promote the general well-being. Bentham says:—"The sole object of government ought to be *the greatest happiness of the greatest possible number* of the community. This end is promoted by the removal of restrictions on commerce, where such restrictions are detrimental to the prosperity of the community;—by encouraging every industry and institution calculated to confer benefit;—by discouraging, and even sternly repressing those of a pernicious, immoral and dangerous character; in a word, by such wise legislation as shall tend to promote the physical health, the social comfort and the intellectual enjoyments and culture of the people.

The first aim of government is to settle—What is just, and enforce it. This is the science of *politics*.

The second considers—What is beneficial, and promotes it. This is the science of *political economy*: conjointly they form a grand system of political philosophy.

Legislation, then, has its sphere and limitations. All legislation

ought to be directed to the removal of some evil, or the conferring of some benefit. It ought to be impartial; demanding alike the obedience of all classes. Legislation, whilst throwing over all alike the mantle of protection, must preserve inviolate to each individual the enjoyment and possession of his natural and civil rights. Legislation ought to be in harmony with those principles of eternal rectitude inscribed upon the hearts and consciences of men. Says Patrick Dove:—"The same moral law is incumbent upon man associated in society, that ought to regulate their conduct as individuals. And the acts from which an individual is morally bound to refrain, no legislation in the world is competent to command, and no government to carry into execution."—*Elements of Political Science*.

Legislation ought to be directed as much as possible to the prevention of evil and crime. "To make it as easy as possible for the people to do right, and as difficult as possible for them to do wrong." Douglas Jerrold says:—"When the full-grown thief is hanged, do we not sometimes forget that he was the child of misery and vice, born for the gallows, and nursed for the halter? Did we legislate a little more for the cradle, might we not be spared some pains for the hulks?"

The prosperity of a nation will depend, in a great measure, upon the energy and prudence with which the laws enacted by the deliberative assembly are carried out and enforced. Hence the necessity of an intelligent and energetic executive.

There are also duties of a most important character, which the governed owe to the government. These are obedience and support,—to obey the righteous laws enacted, and to meet the expenses of government by submitting to necessary and just taxation.

Should the subject refuse to fulfil his obligations to the State, and at the same time seek to overthrow or thwart by force its just decrees, he is guilty of *Treason*, a crime of very serious magnitude, since the overt act involves murder, rapine, disorder, and the overturning of society,—in fact, the gravest evils that can menace a nation.

Should the State violate its sacred trust, and instead of blessing and protecting the people, deprive them of their just rights, then that State commits treason against the Subject, whether the State be a monarchy, a mixed, or a republican form of government. Says Patrick Dove:—"If any political truth stands

out prominently on the face of Scripture, it is that there are limits to the ruler's sphere of action which he may not lawfully overstep. He himself, whether he be represented by the person of a king, or by an aristocracy, or a popular parliament, can only act rightfully within those natural limits of justice in which every man's rights are preserved to him entire, without infringement and without diminution. . . . Every State should sit in judgment on those enactments that the ruler attempts to enforce, and try them by the primary principles of equity, written in the constitution of the human mind by the finger of the Creator. If the State do this, its course is a course of liberty, becoming more and more perfect with the lapse of years. If it do not, its course is a course of slavery and degradation, of vice, and crime, and licentiousness, whose only natural termination is the tempest of revolution and bloodshed, by which the disorder of the laws of equity is for a moment superseded by the destruction of society."—*Elements of Political Science*, pp. 66, 67.

Is the liquor traffic, legalized and protected in our midst, in accordance with these principles, and subservient to, or in direct contravention of the ends of government?

Now, if the traffic in strong drink be a useful or necessary traffic, then it is right that it should be allowed to exist without molestation or restriction. For all such molestation and restriction are wrong and tyrannical, and a species of political persecution inflicted upon the traffickers. If the evils flowing from the liquor traffic are merely accidental to it, springing from a source that can be corrected, then it is a traffic to be regulated and surrounded by certain safeguards. But if, on the contrary, it be essentially evil, then ought it to be suppressed entirely. To remove restrictions is but to flood the country with drunkenness and every abomination—to heap up restrictions is only a dallying with the evil.

In Chapters I. and V., we have shown that the traffic is bad in its actual effects and bad in its natural tendencies, that it has been in all ages of its existence irreclaimably bad. It is, therefore, the duty of the government to entirely suppress it.

The existence of the liquor traffic is subversive of equitable relations. Upon a few, certain privileges and immunities are granted that conflict with the rights of the many. Instead of the weak being protected against the strong, the strong, licensed

by government, are enabled to oppress the weak. The inebriate is to all intents and purposes a weak man. His great enemy is strong drink. The very smell of it is often sufficient to excite into terrible action that uncontrollable appetite of which he is a poor slave. Yet there is no law in the land to protect that man from the cruel rapacity of the publicans. As long as he does not become violent or dead drunk upon their premises, they can by law serve him any amount. From the wording of the law it has been found almost impossible to convict. Under the words "wilfully" and "knowingly" permit drunkenness, publicans escape conviction.

The publican, again, in the exercise of his monopoly, tramples on the natural rights of his fellows.

1.—Upon the shrine of Bacchus, life is ruthlessly sacrificed.

Many of our laws are enacted for the purpose of preserving life, and bringing to punishment those who even place life in jeopardy; but here is a law, the *license law* of our country, which virtually destroys life, and protects the murderer.

Take for instance the law enacted in 1868, and which came into operation on the first day of January, 1869, to regulate the sale of poisons. According to this law none are permitted to sell poisons but registered chemists. Poisons are divided into two classes. The most virulent under schedule A., the less virulent under schedule B. In vending these poisons, especially the former, every precaution must be taken, lest human life be sacrificed. A certain quantity only can be sold at a time. The person making the purchase must give his name and address, and specify the purposes to which he intends applying the poison. All these particulars must be entered into a book, to which the person making the purchase must sign his, or her name. Should the chemist neglect any of these precautions, he can be taken up before the magistrates and punished. The publicans, however, can sell poisonous compounds with impunity, though men are dying every day of the poisonous liquors dispensed at their houses; and the law, instead of punishing them, protects them in their wrong-doing. Take, for instance, the following case from the *Alliance News*, Nov. 27, 1869:

"Shortly after twelve o'clock on Monday night last, the attention of police constable Barton was called to a man who was lying in the street between Watson's Railway Inn and the Bedford Leigh Station. The constable had him conveyed to the Town Hall, but he died on the

way there, and the body was conveyed to the George and Dragon Inn, King Street. An inquest was held on Thursday, before J. Broughton Edge, Esq., deputy coroner, when it transpired that the deceased, James Bearbitt, of Shakerley, had been drinking during Monday, in company with a man from Tyldesley. Deceased got very drunk; and between eight and nine o'clock at night he went into the Railway Inn, where they supplied him with more drink, and kept him in the house till closing time, when the unfortunate man was turned out into the street. He went but a few yards from the door, and then lay down in the gutter. A man named Watson, who came out of the beer-house at the same time, tried to arouse him, but could not succeed. The watchman at the railway station, James Hesketh, afterwards came up, and seeing the state in which the man was, immediately sent for a constable, who had him conveyed to the station. The coroner *severely censured the beer-house keeper for having supplied the man with drink while he was in a state of intoxication.* It was stated that the man was so drunk that he was refused a ticket at a railway station. The Jury returned a verdict of DEATH FROM NATURAL CAUSES, ACCELERATED BY EXCESSIVE DRINKING."

Here was a clear case of death, not from natural causes, accelerated by excessive drinking; but of death from alcohol poisoning, accelerated by exposure. Yet the man who poisoned this wretched victim of the traffic escapes with a MERE CENSURE! Now suppose this man, instead of drinking POISON (alcohol) in a beer-shop, had drank POISON—say laudanum—in a *chemist's* shop, and had then staggered forth, and falling down in the first gutter, insensible, had died soon after,—would a coroner's jury have passed a verdict, Died *from* natural causes, *accelerated* by the excessive use of laudanum? Decidedly not! The verdict would have been, Died from the mortal effect of poisoning by laudanum, accelerated by exposure; and the *chemist* who supplied the poison would not have got off with a mere reprimand, but would have been severely punished.

Thus are the traffickers allowed by license "to murder her Majesty's subjects wholesale," without any dread of punishment; and thus is violated with impunity, the natural right that every man has to his own life.

2.—The natural right of a man to liberty is also grossly outraged.

The liquor traffic, and true liberty (knowledge and choice), are essentially antagonistic. The traffic prevents people from acquiring knowledge, and deprives them of the power of

choice, by transforming them into mere creatures of impulse and passion.

A license to do wrong conferred upon a few, must somewhere infringe upon the rights of the many. The suffering and degradation flowing from this traffic clearly prove this. Says P. E. Dove:—"Wherever we find systematic *suffering*—that is, suffering produced by the order of society, and not merely by the ordinary operation of the laws of nature—we may infer, and rightly infer, that *injustice* is operating somewhere, and that some men are defrauding their fellows of their rights." When we contemplate the degradation and misery surrounding us, we must conclude that injustice is operating somewhere; but where? Why, in granting licenses to a certain class to engage in a traffic essentially mischievous and destructive. It is here where the injustice lies, and wherever injustice operates, true liberty cannot exist. Politically speaking, liberty is the equal distribution of rights to each individual of the community. Where injustice abounds, we have not an equal distribution of rights. Some people, at the expense of others, get more than their legitimate share. We have, then, licentiousness and cruel tyranny on the part of the favored few, and oppression and suffering on the part of the many. The traffickers being a privileged class, are tyrannical and licentious, and the rest of the community suffer in consequence. What is the agitation now going on in the country? Why, it is a vast upheaval of the national intelligence and love of liberty, against the licentiousness and tyranny of a cruel and remorseless traffic.

3.—Every man has a right to the fruits of his labor, in a word, to his property, and no other man has any right to deprive him of it, in whole, or in part, or even to *depreciate its value*; laws have, therefore, been enacted against fraud and theft, and certain restrictive measures have been passed in reference to certain manufactures, the presence of which tends to depreciate or injure the property of others. There are laws to restrict the manufacture, storage, and carriage of gunpowder, and other explosives; also laws to compel owners of chemical works and coke-ovens to use those modern appliances by which they can consume their own smoke and gases, so that other people may not suffer annoyance and loss, and the neighboring fields may not be made barren.

From such laws the traffickers have perfect immunity. They can depreciate the property of their neighbors, yea, of the whole kingdom, to the extent of many millions of money annually, yet are they allowed to go free without paying a fine, or making compensation. There are two ways in which property is depreciated in value by the existence of this *licensed wrong*. I possess a row of twelve houses, letable, say, at £14 each per annum. A brewer builds or rents a large house opposite, and converts it into a public-house. The consequence is, respectable people refuse to rent my houses. I am compelled to accept a class of tenants who are *irregular payers of rent*; and I am also under the necessity of reducing the rentage from £14 to £12 per annum. This, added to the loss sustained by my *moonlight flitting tenants* who pay no rent, and perhaps leave me the taxes and the extra expense of repairs rendered necessary by frequent removals, and the carelessness of tenants doing damage to my property, will amount to at least a loss of £30 every year. Now, though this loss can be clearly traced to the presence of that public-house opposite, yet have I no protection, and no redress. Or I rent a house, say, at a rateable value of £12 per annum. In poor-rates and police-rates I pay 3s. 6d. in the £1, or £2 2s. per annum. It can be clearly shown that of this amount 2s. 6d. in the pound, or £1 10s. per annum, is levied upon me to support the paupers and criminals manufactured by the liquor traffic. Now the money I earn is as much my property as the house I build, and if I am compelled to pay a portion of it to provide for the drink-created paupers and criminals, it is equivalent to a depreciation in value of my *income*. What right has a government to license a system which inflicts upon me the most serious losses, without allowing me an action at law for compensation?

4.—The existence of the liquor traffic is also opposed to the *well-being of the community*. In removing restrictions from commerce, and in lightening the taxes upon the necessities of life, Parliament has done much to promote the wealth of the nation; but, on the other hand, by extending the ramifications of the liquor traffic, it *has most effectually neutralized much of the good that might have resulted* from such wise and beneficent legislation. What are the fruits of this suicidal policy? Notwithstanding the extension of our commerce, and the unprecedented development of our resources, disorder, crime and pauperism are

alarmingly increasing, and to escape being engulfed, a tide of emigration has set out from our shores, bearing away to far distant climes, not our paupers and criminals, but *our ablest and best conducted artisans and laborers*.

5.—This traffic is also in direct contravention of the principles of *preventive* legislation; for instead of making it as easy as possible for the people to do right, and as hard as possible for the people to do wrong, it just reverses this; and by multiplying the difficulties to a virtuous life, and the temptations to a life of criminality, it makes it as easy as possible for the people to do wrong, and as difficult as possible for the people to do right. That the large number of drink-shops in our midst, and the numerous facilities for getting *drink* and getting *drunk*, are so many temptations thrown in the way of our people to a life of vice and criminality, are now the mournful confession of our noblest and ablest men. Dr. Temple, Bishop of Exeter, is fully conscious of this. He says:—"Let it be granted, if it be so, that it would be something quite wrong altogether to stop the traffic in liquor; let it be granted that liberty is of so much importance that we cannot even sacrifice such liberty as this, although it is so plainly a liberty to do wrong—let it be granted that even to the last we must not so far interfere with our fellow-subjects, as to say that there shall be no hinderance put upon any man's obtaining that wherewith he may ruin both body and soul; yet still even those who claim this cannot deny that at present it is not a question merely of suppressing the trade in liquor, but that it is the question *whether or not we shall make some determined effort to remove out of the way of the laboring classes a temptation which seems to pursue them throughout their lives, and from which it is almost impossible for them to escape*. If it be true, that still there ought to be the means of obtaining intoxicating liquors if a man chooses to get them, it does not follow from that, that he should always have the temptation, as it were, thrust in his very face—that he shall hardly be able to go to his work, or go back from his work, *without finding the public-house inviting him to his own mischief*; it does not follow that he shall find, go where he will, he cannot escape from the allurements; and, at any rate, we ought, if we can do no more, very largely to diminish the number of public-houses and beer-shops in this country, until it may fairly be said in answer to our friends, *that the number is so few that the temptation is gone*. Let us only for a moment

think what the temptation is. Men who are hard at work, whose frames are exhausted by their toil, who feel within them the natural weariness and lassitude that labor produces, and who are then shown something which will give them a temporary relief; who know, that, for at any rate a short time, they may have something like real pleasure, though it be but of a vicious kind—men who are worn and weary, *and taken as it were at their weakest moment*—is it *just* to thrust in their faces this temptation, which in their own consciences they know they ought not to approach? . . . And, observe, it is not only that wherever these public-houses stand, they are a terrible temptation, but *every such public-house, as it were by a kind of operation of nature, gathers around it a band of mischievous missionaries* who, hardly knowing the horrible evil they are committing, do their very utmost to gather others within the net into which they have been entrapped themselves; who cannot let a friend pass without adding to the temptation which he feels already in his body, the natural temptation of friendly feeling and good-fellowship, and who will urge the unhappy man, against his own conscience, to come in and to seek the relief which he knows full well will take a terrible vengeance afterwards.”—*Address, as Chairman of Alliance Anniversary Meeting, Manchester, Oct. 1869.*

Here, then, we see that public-houses are so many centres of temptation operating upon men at their weakest moments, and when least able to resist their influence. No wonder they fall, and bring both themselves and families to poverty and shame.

There has been much cant lately of this sort—“*We cannot make men sober by act of Parliament.*” It is perfectly true that acts of Parliament can never change the springs of human conduct, or regulate the hearts and dispositions of the people. In spite of all acts of Parliament, the selfish man will remain selfish still, and the cruel-hearted man, cruel-hearted still. Yet such acts of Parliament are required to protect the community at large from the baneful actions of selfish, impure and cruel people; and since the pure-hearted and the generous are exposed to contamination, and liable to fall when severely pressed by temptation, we also want acts of Parliament to lessen these temptations, and to remove out of the way all public centres of moral contagion.

In working out the problem of government, the interests of the few must give way to the happiness of the many. Regard must ever be had to the "greatest happiness of the greatest possible number of the people." In this legalized liquor traffic we find the contrary to this. The well-being and happiness of the *many* are made to yield to the interests of the *few*! By means of this ruinous system, a very small proportion of the people,—brewers, distillers, and vendors,—obtain large incomes which enable them to cut a figure in society; but the incomes of the rest of the people suffer a corresponding diminution, whilst multitudes of them become demoralized and degraded.

The license laws are evidence of neither wise, just, nor beneficent legislation, but the contrary. For they have given a *status*, a respectability, to a traffic which in all ages has been thoroughly and incurably disreputable, and which, in its very infancy, ought to have been exterminated.

6.—The liquor traffic, by fostering almost every species of abomination, and by depriving men of their intelligence and reason, prevents the efficient *administration* of the laws. How can men remember the laws in the heat of excitement or the stupor of drunkenness? This traffic multiplies the number of law-breakers.

Says Lord Chief Justice Sir W. Bovill:—"It is frequently very painful to find honest and well-disposed and hard-working men, who do not belong to the criminal class, placed in the dock for serious crimes committed under the influence of drink, and who, if they had been in possession of their senses, would never have thought of committing such crimes; and still more painful to a judge to have to sentence such men to long terms of imprisonment, to the ruin of themselves and families."

Many crimes are also committed, and the criminals escape detection, because the attention of the police is directed to drunken and disorderly persons. In fact, we may define the "police force" as a body of men specially deputed by government, to wait upon, and to take care of, *with tender solicitude*, the drunkards manufactured by the licensed houses; and certainly the drunkard deserves some little consideration at the hands of the government, for if he consumes a quart of whisky ere he becomes incapably drunk, 2s. 6d. of the cost is paid into the National Exchequer.

This traffic multiplies and renders doubly expensive the machinery for preserving peace and detecting crime; while, *after all*, proving the wretched failure of the license-scheme, drunkenness and violence run riot in our streets, crimes increase on every hand, and the executive authority is powerless to stem the advancing tide!*

Says Archbishop Manning:—"I agree most heartily and cordially, that the great curse which withers our people, that the pestilence which is devouring them, is drunkenness. I feel that to labor to put it down is our duty, and I am convinced that, to put it down, *legislation is absolutely necessary.*"

But what kind of legislation shall we adopt for its suppression? There are two methods of doing this—a "Maine-law," or a "Permissive Prohibitory Liquor Law." "A Maine-law," says Dr. Manning, "is an act of supreme legislative authority, imposing upon a whole people an absolute law of prohibition; a Permissive Bill is *an act to enable localities, or municipal bodies, freely, by their own vote, to adopt a power which the legislature gives them.*" The first measure leaves no "local option," but issuing directly from the central authority, becomes binding upon the whole nation. The other merely grants a local power to either extend the traffic, diminish the traffic, or suppress it, should the great body of the people so will. The former is a more sweeping and effective measure than the latter, for if passed and carried into effect, it would at once and completely annihilate the evil.

The latter aims at accomplishing the same end, but in a manner more gradual, and *by an extension of the popular principle of local self-government*, a principle already in operation in Sanitary Acts, Public Libraries' Acts, and in that Act of Parliament conferring a permissive power upon Local Boards and Town Councils to close public-houses within their jurisdiction, during certain small hours of the morning. The measure is founded on the following truisms. (1.) That the sale of intoxicating liquor is mischievous, demanding precautionary measures, which, to be effectual, must be commensurate to the evil. This principle has, in fact, been in operation during more than five hundred years, and our entire license system is based upon it. We but desire to

* Mr. Wetherall, chief constable, Leeds, in his report for 1870, tells the magistrates that he can deal with all sorts of crime but drunkenness.

carry these principles a little further, and to make them adequate to effect their avowed objects.

If it is right to license, it cannot be wrong to prohibit. J. S. Mill says:—"To tax stimulants *for the sole purpose* of making them more difficult to be obtained, is a measure *differing only in degree from their entire prohibition*, and would be justifiable only if that were justifiable. Every increase of cost is a prohibition to those whose means do not come up to the augmented price; and to those who do, it is a penalty paid for gratifying a particular taste."

(2.) That since houses for the sale of intoxicating liquor are ostensibly established for the convenience of the people, the people have a right to be consulted as to whether they want them or not; and if a large majority of the people, or of the rate-payers, declare them to be a nuisance and a source of danger, the objectionable houses shall be suppressed on the expiration of the term of license.

This measure, or some other *equally effective*, is demanded by the people, not as a privilege, but as a *right*; and to deny them this right to protect themselves, their families and their property against a ruthless destroyer, is a cruel mockery of law and government.

1.—The Permissive Bill does not propose to close public-houses and hotels, but merely to suppress in them the sale of intoxicating liquors. It would restore them to their original and honorable use, viz: houses providing accommodation of bed and board for the traveller. The 2d James I. (1604), has this preamble:—"The ancient, true, and principal use of ale-houses [hostelries] *was for the lodging of wayfaring people*, and for the supply of the wants of such as were not able, by greater quantities, to make their *provision of victuals*, and not for entertainment and harboring of lewd and idle people, to spend their money and their time in a lewd and drunken manner." Now comparatively few of our licensed houses are such places. They are, in fact, only tippling-houses "*for entertainment and harboring of lewd and idle people, to spend their money and their time in a lewd and drunken manner.*"

2.—The Prohibitory Law does not dictate what people shall eat or drink. That is the function of moral suasion only. If a man believes arsenic in small quantities (as in Styria the people do believe) to be a good thing for him, we have no law to interfere

with him in the use of it. If, however, the free, public, common sale of this, or any other thing, be fraught with great mischief and ruin to the people, and threaten even to uproot the very foundations of society, then we have a perfect right to determine "that whereas the sale of these things is incompatible with the welfare and safety of society, such sale shall no longer be allowed." This applies equally to the manufacture and sale of intoxicating liquors. We do not wish by law to interdict their *use*, but only their *common sale*.

It may, however, be asked, "Where are we to obtain this liquor if you interdict its sale?" We reply, that is your look out, not ours. Your *convenience* must yield to the *public safety*. The *individual* says the sale ought to be allowed for his convenience. The Community responds—it ought to be prohibited for our safety and prosperity—for the public good infinitely transcends private convenience.

3.—It is not even proposed to take the power of *licensing* out of the hands of magistrates, or to place it in the hands of local boards and town councils, etc.

In the Scotch-burghs, licenses *are* granted by the baillies, who are elected by the town councils, as our aldermen are elected; but this is found to be no improvement on our own system. The Scotch-burghs are as much characterized by drunkenness as our own municipal districts. If the licensing system is to continue, let the power of granting licenses still remain in the hands of magistrates, and let it be their duty to inquire into the character of the applicant and the suitability of the house. But when it comes to the necessities and conveniences of the *neighborhood*, then let the neighbors themselves be consulted, for they certainly ought to know their own wants and conveniences better than magistrates who live miles away from the locality.

4.—Neither is it proposed to amend the present licensing acts. As electors and citizens we are always willing to aid any measure that really proposes to *restrict* the present ruinous system; but it is not for us to take the initiative, seeing that this would be to compromise with the enemy, and to divert us from the *great end* before us, viz: "The *Total Prohibition of the Liquor Traffic*." All amendment schemes we leave to others; our object is not to amend, but to annihilate. All that tends in this direction in amendment schemes we will accept as instalments only.

The Permissive Bill is not our *ultimatum*. Our *ultimatum* is

the destruction of the liquor traffic, root and branch. We believe, however, that the Permissive Bill is the best measure at present before the country, leading in this direction; we, therefore, most heartily support it, and earnestly call upon our legislators not to refuse us a measure, at once so mild, so reasonable, and so harmonizing with the genius of the English constitution.

We do not desire, at present, to agitate for a Maine-law, as the country is not ripe for so sweeping a measure; for experience has taught us that laws affecting the habits and tastes of the people, not supported by public opinion, are generally ineffective, as witness the Gin Riots in 1736, when a law all but prohibitory in effect, but not in principle, was passed, to lessen the consumption of gin by greatly enhancing its price. We believe, however, that the country is prepared to accept the Permissive Prohibitory Liquor Law of Sir W. Lawson, and that the present government may safely and wisely allow it to pass.

A variety of objections have been urged against the measure, and that, too, by men of great intelligence and philanthropy, and who are equally anxious with ourselves to wipe out England's shame. We will consider the most important of these objections.

1.—As to the revenue. While the annual revenue from all sources for 1868-9 amounted to £72,591,992, the revenue derived from intoxicating liquor amounted to £25,603,160, or including tobacco, to £32,136,626. Now it is urged that the government cannot let this go, or even that part of it derived from the sale of liquor.

We reply (1) that a revenue from such a source is highly objectionable, because it is obtained by destroying the material resources, and the morality and energy of our people, on which the future financial prosperity of the state is dependent.

The tax upon intoxicating liquor is a tax upon vice. Now, vice ought not to be a taxable commodity. Tax luxuries if you will, but let vice be suppressed with a stern hand. Said Lord Chesterfield, in the House of Lords (1743):—"Luxury, my lords, is to be taxed, but *vice prohibited*, let the difficulty in the law be what it will. Would you lay a tax upon a breach of the ten commandments? Would not such a tax be wicked and scandalous?" The *Daily Telegraph* confesses (1862) that "Our revenue may derive some unholy benefit from the sale of alcohol, but the entire trade is, nevertheless, a covenant with sin and death." (2) It is a very wasteful and extravagant manner of

raising a revenue. The revenue to the exchequer from this source amounted, in 1868-9, to £25,603,160. Now what does it cost the nation to get at this sum? Probably £259,000,000, equivalent to paying 1,000 per cent. for collecting that tax. The following are the particulars -

1. The retail value of the liquor sold,	£103,000,000
2. For the detection and punishment of crime caused by intemperance,	3,000,000
3. In poor-rates and police-rates, extra on ac- count of drunkenness, and drink-made paupers,	10,000,000
4. Losses incurred through intemperance to shipping (see Chap. I, page 61) com- merce, and the productive industry of the nation,	112,670,000
5. Cost of disease, physical and mental, both in public hospitals and in private practice,	6,000,000
6. Voluntary taxes, in support of ragged schools, local charities, etc.,	6,000,000
7. Extra expenses incurred through intempe- rance in the army and navy,	2,422,000
8. Cost of corn imported to replace that de- stroyed in distillation, etc.,	16,000,000
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TOTAL,	£259,092,000
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This mode of raising a revenue is certainly the most extravagant, wasteful and foolish that can well be conceived, paying about £10 to collect £1. But (3) the burden falls much more heavily on the poor, according to their means, than upon the wealthy; whereas the only just principle of taxation is to tax each class according to its means, always bearing in mind the exceedingly narrow margin out of which the working-man has to pay taxes, as compared with the broad margin of the wealthier classes.

In the House of Commons, honorable members talk of beer as a wholesome and a nutritive beverage, and will not consent to "rob the poor man" of it. Yet we find this precious commodity most heavily taxed! The tax on malt is £1 1s. 8d. per quarter. This amount of malt can be made into 72 gallons of strong beer; the tax being 3½d. per gallon. If beer be necessary to the work-

ing-man, two quarts per day cannot be considered an excessive quantity; this, then, would give a consumption of 14 quarts per week, or 728 quarts (182 gallons) per annum, the tax amounting to £2 13s. 3d.

The government is certainly very considerate. Most anxious that the working-man should not be deprived of his beer, yet making him turn over £2 13s. 3d. a year for the privilege of consuming it!

In the case of spirituous liquor the imposition is still more glaring, every glass of gin or whisky being heavily taxed. A gallon of gin, retail, costs the consumer 16s. This, on account of dilution, contains only about forty per cent. alcohol. The excise duty on this, at the rate of 10s. per gallon at proof, will amount to about 8s. So that the poor man must pay to the government 8s. for the privilege of drinking a gallon of gin. Now the man who drinks two gills of gin or whisky a day, pays in the course of a year £9 2s., as a tax to government, or 3s. 6d. a week. Presuming that his average earnings amount to £1 a week, then in this one article alone he is taxed to above one-sixth of his income.

Let us now consider what proportion of the whole amount of taxation is paid by the *working class*. We give the total amount actually collected in 1868-9, including the amount received into the treasury, and the cost of collecting, as both alike come out of the pockets of the ratepayers.

Land tax,	£1,117,570
Assessed taxes,	2,369,315
Property and Income tax,	8,623,508
Stamps,	9,218,000
Custom's duty on wine,	1,468,993
Total,	<u>£22,797,386</u>

Nearly the whole of this is paid by the upper and middle classes.

Custom duties (exclusive of wine,) . .	£24,248,417
Excise duties,	21,091,915
Total,	<u>£45,340,332</u>

Now, deducting one-twentieth of the above as the amount contributed by the wealthy classes, it gives the following:

Total amount of taxes paid by the wealthy classes:

	£22,797,386
	2,262,016
Total,	<u>£25,059,402</u>

Total amount of taxes paid by the working class:

	£45,340,332
Less,	2,262,016
Total,	<u>£43,078,316</u>

The proportion of taxation to the sum total of the incomes of the two classes will be as follows:

The annual income of the wealthier classes, as computed by Professor Levi, £464,000,000. Taxation upon this £25,059,402, or 1s. 1d. in £1.

Total annual income of the working class, as computed by Professor Levi, £418,000,000. Taxation upon this £43,078,316, or 2s. in £1. So that the rich man pays 1s. 1d. in every £1 he receives, whilst the poor man pays 2s. in every £1 he earns. Hence we see, that the working classes contribute just 1·846 more to the revenue than the wealthy classes; and yet the total amount of their income is less by £46,000,000 per annum, and the margin out of which they can afford to pay taxes is also considerably less. It is sometimes urged that the working classes are not compelled to pay these taxes, and that, if they but abstain from the articles on which they are levied, they will be almost entirely free from taxation.

We reply (1) that several of the taxed commodities are not now luxuries, but necessities, as tea, coffee, etc., and that to tax necessities is most unjust and tyrannical. (2.) In reference to the so-called luxuries, especially intoxicating liquor, it is with an ill grace indeed that the government urge that working-men are not compelled to tax themselves by the consumption of these pernicious liquors, seeing that they have dogged the poor man's steps, and placed temptations to entrap him at every corner.

But would the revenue suffer from the suppression of this traffic? No! A permissive prohibitory liquor law would be

brought into operation by instalments, and only as different districts were prepared to adopt its provisions. The reduction, then, in the custom and excise duties would take place very gradually, giving ample time for the revenue to adjust itself by an increase in the returns from other sources, or even by the imposition of new taxes founded on a policy more just and wise. Many students of this subject, however, are of opinion that the revenue would improve rather than diminish by the suppression of this traffic. The late Canon Stowell, in a lecture at the Mechanics' Institution, Manchester, said:—"If the government can control drunkenness, it ought to do so. If it does not, it is afraid of its revenue. What will be lost will come back tenfold, in consequence of the promotion of honest industry."

This opinion received ample confirmation some years ago in Ireland, where, through the labors of Father Mathew and other great and good men, the consumption of liquor decreased amazingly, and yet the revenue improved. In the year ending January 5th, 1839, shortly before which period the reformation commenced, the produce from licenses was £128,494. Year by year this amount was reduced, till the year ending January 5th, 1842, the produce was only £95,980, being a total reduction upon the three years of £32,514. In the year ending January 5th, 1839, the amount received from the tax on malt was £289,869; in the year ending January 5th, 1842, it stood at £165,153, making a total decrease in the three years of £124,716. With regard to spirits the revenue for the year ending January 5th, 1839, was £1,510,092; in the year ending January 5th, 1842, the amount was reduced to £964,711, being a decrease in the three years of £545,381. The whole decrease of the revenue from spirit licenses, malt, and spirits, during the five years ending January 5th, 1842, amounted to £682,611. Yet notwithstanding this very heavy reduction, arising from the success of the temperance movement, there was a large increase of revenue, from the increased produce of other excisable articles; the revenue for 1841 was £4,107,866, which increased in 1842, to £4,198,689, showing a total increase of £90,823. The revenue on tea alone for the year ending January 5th, 1842, had increased by £80,639.

2.—It is objected, that our remedy is a very extreme measure.

Now, for a remedy to be extreme, it must be more than commensurate to the evil to be corrected. Our measure, however, is not commensurate with the great evil of drinking, and there-

fore, instead of being an extreme, it is a very mild measure, seeking to correct the evil, not in an abrupt and sweeping fashion, but in a very gradual and gentle manner indeed.

3.—It is objected, that our measure would confer upon the majority a power to oppress the minority.—A government by majority is the very basis of a free government. In all governments, either the minority must rule, *or* the majority. If the minority, then you have tyranny; if the majority, political freedom. The decisions in parliament are decided by majority. The decisions in meetings of town councils, and the election of members to serve in parliament, are all decided by majority, and minorities are compelled to submit. The majority, then, must rule, in order to avert either tyranny or anarchy. There is but one exception. The majority have no right whatever to infringe upon the *natural rights* of the minority, however small that minority may be. All such infringements are tyrannical, and it becomes a virtue on the part of the minority to resist. But no such natural rights are infringed by the suppression of the liquor traffic, because that traffic is at war with the most sacred rights, both of individuals and communities.

This bill, if allowed to pass, would indeed be an extension of the liberties of the subject; as their wishes would be regarded instead of being shamefully disregarded, as at present. It would also, to a certain extent, place the poor man on an equal footing with his wealthy neighbor. Magistrates and land-owners often exercise a most judicious control over the establishment of public-houses, for they never allow a public-house or beer-shop to be established *next their own door*. Why, then should they seek to thrust the nuisance they do not like themselves, upon their poorer fellow subjects?

There are two ways in which magistrates and landed proprietors act in a very arbitrary and tyrannical manner; in sweeping away the liquor traffic from their estates without consulting the wishes of the people, and in forcing the nuisance upon localities against the expressed wishes of the inhabitants. This tyranny our bill would correct, by placing the *veto* power, and therefore the responsibility, in the hands of the people.

4.—It is objected, that the passing of this bill would be a violation of *vested interests*. We know of no vested interests that can be upheld in preference to the rights of the people, and the general interests and well-being of the community; and we

know of *no* interests that ought to be respected in a crime-producing, demoralizing traffic. Further, no publican or licensed victualler has a vested interest in his trade for a longer period than one year. His license is renewed annually, and is not granted to him in perpetuity; and as he is perfectly aware of this, his license can be justly withdrawn at the expiration of the agreement. F. W. Newman says:—"A licensed victualler has, by special favor, received a privilege of sale which is refused to others. It was granted to him for no merit of his own, but for the convenience of the community. He knows and always knew, that he *held it on sufferance, and was liable to have it withdrawn*. He could in no case complain at its being rescinded, without fault on his own part, except it favored a rival at his expense."—*Considerations for the Educated*.

5.—It is objected, that this measure is impracticable, and that if passed it would be evaded on every hand. Hush-shops and shebeens would be established, and thus the evil would increase rather than diminish.

But are the *present* laws obeyed? On the contrary, they are broken on every hand. There are persons still engaged in the illicit distillation of spirits, and in their illegal sale. There are hundreds of unlicensed houses in the country engaged in this nefarious traffic. There are large numbers of "shebeens" in Edinburgh and Glasgow, large numbers of "hush-shops" in the towns of Lancashire, and large numbers of houses selling cider and beer without a license in the cider counties. Now, if this objection be at all valid, it is as strong against the present system as against the proposed measure. Really, however, are we to refuse to pass laws of a salutary and wise character, because there are certain lawless people in the country who make it their interest to evade or break them? If so, we had better refrain, not only from all future legislation, but even abrogate the laws now in force, for there is not one that is not broken or evaded, sadly too often. If lawless and ill-disposed persons, when a prohibitory liquor law is passed, should attempt the illegal sale, what would be our duty? Not certainly to refuse legislation upon this subject, but to make the law as stringent as possible, and, by strengthening the arm of the executive, make that law "a terror to evil-doers."

6.—The Right Hon. John Bright, M. P., in receiving an Alliance deputation in Birmingham, January, 1870, objected to the

measure in the following words:—"It is not the custom in this country, and *it is not constitutional*, to refer great questions separately, by themselves, individually, *to the votes of the great mass of persons*, that they may determine *great questions* of policy. What is referred to them is, that they may determine the *persons* by whom questions of legislation shall be considered and decided upon."

We reply, that *it is* the custom, and has been ever since we had a representative system, for the large mass of voters to appoint representatives (with a certain latitude of discretion), not for carrying out their own views, but the views and policy of the constituency. Before a suitable candidate is chosen, that candidate must inform the constituency what measures he proposes to advocate and vote for, or to oppose, in parliament; many questions are put to him, and if he refuses to promise the large mass of the voters to go in for *their* measures, they either leave him to his fate or look out for a more suitable person. A member of parliament, then, is the trusted *servant* of the constituency, and is sent to parliament not surely to represent himself without the constituency, but to carry out their wishes as best he can. So, from time to time, the honorable member must address his constituents and give an account of his stewardship. Hence, if it be the profound and earnest conviction of the large mass of voters that the liquor traffic is an evil in itself, a traffic not to be regulated but to be swept away, and that the mildest method of doing this is a permissive bill, it is perfectly constitutional for those constituencies, where permissive bill voters predominate, to *elect only those candidates who promise to vote for the measure*.

True, there is no other measure of a similar character which requires the annual or triennial assembling of the rate-payers of a district to determine whether the law shall be applied or not; but legislation is drifting in this direction, as witness the Health of Towns' Acts, and Public Libraries' Acts, etc. It does not signify, however, whether the exact parallel can be found or not, for if the measure be unique, the evil it seeks to suppress is also unique. Were men but properly informed on this question, and were our legislators not blinded by custom, appetite, and interest, we should not need to ask them for a Permissive Prohibitory Liquor Law, for without delay, by an imperial enactment, the liquor traffic would be annihilated at a stroke.

7.—It is objected, that, though the principle of the bill be just, its machinery is bad, and would produce embarrassment, riot and confusion, and it is urged that it is a much safer and wiser method to vest the veto power in the hands of *Local Boards and Town Councils*.

If town councillors were appointed solely with regard to the issue of this question, you would have as much disturbance and riot as by referring the measure directly to the votes of the rate-payers. As to the riot and disturbance, we had far better have a riot once a year, if needs be, than that state of *chronic riot and disorder* which we are now called upon to endure. If the liquor-shops were to be closed on the polling day, there would be little or no disturbance.

8.—“If this bill were enacted into law, many families would be turned out of employment.” Did the government consider this when the late “Beer Bill” was passed? Are we to have no regard whatever for the 600,000 victims of this cruel traffic, for the 50,000 slain by it every year, and for the tens of thousands of children now suffering all the wrongs of neglect and starvation in consequence of it? Are we really to pay more regard to the pecuniary interests of (say) 150,000 persons, than to the material and moral interests of 30,000,000, composing the population of this country? No law of a salutary character, no law calculated to benefit the nation as a whole, can be passed without some persons sustaining injury and loss. The abolishing of the corn laws, the success of free trade principles and their embodiment in law, inflicted severe and heavy losses upon a great many people, but *the nation at large* was vastly benefited; and this is what we ought always to consider. Any law that aims at correcting the present abnormal state of society, must occasion suffering to a few, and principally to those who have been fattening upon the wrongs and injustice sought to be remedied. The greatest good of the greatest number must be the end of all legislation and reforms, and this end we must steadfastly seek, even though we inflict inconvenience and loss upon the few interested in old standing abuses.

The legislative prohibition of the liquor traffic has become a stern necessity. The safety of this great nation imperatively demands it. *Salus populi suprema lex!* The welfare of the people is the supreme law. The enemies most dangerous to a nation are not those without and beyond its own borders, but

those within ; and if it be the duty of a government to protect us against the invader, it is equally its duty to protect us against the incendiary.

The great empires of antiquity might still have been flourishing, but for certain destructive agencies cherished within their own bosoms. Babylon was conquered, not so much by the arms of the Medes and Persians, as by drunkenness and revelry. Had it not been for the debauchery of her king and princes, and the general effeminacy of her people, she might long have reared her lofty brow among the nations, with her hanging gardens and fair palaces, the admiration and delight of all beholders. Persia fell, not so much by the energy and valor of the Greek army, as by the drunkenness of her kings and people. Had it not been for this, that wonderful people might still have been a power in the world.

Greece, in her turn, fell, not so much by the prowess of the Roman arms, as by her own discord and effeminacy. Save for this, Athens, in art, science and manners, might still have been the world's wonder and example. Rome fell, not so much by the hordes of Goths, Huns and Vandals descending upon her plains and assaulting her cities, as by the careless ease and sottishness of her people. Wine and spoil took away the heart of that great empire, and unnerved its mighty arm. But for this, Rome from her seven hills might still have been controlling the destinies of the world, or at least, leading in the van of nations.

Yes! the enemies most to be dreaded by the nation are those harbored within its own borders, those evil Institutions and destructive Combinations that aim a death-blow at the National Heart, and hence it becomes the sacred duty of government to seek their suppression. But among the evil institutions that threaten the integrity and safety of a state, the liquor traffic stands preëminent.

The greatness of a nation depends not merely upon its location and resources (though these are important items), but chiefly on the number, the vigor, the morality and the intelligence of the people. The liquor traffic wastes and destroys the productive industry of the nation. By destroying life, it lessens the number of its subjects ; by inflicting disease, it detracts from the vigor of the people ; by intensifying all that is low and animal, it lowers its moral tone ; and by its debasing and

blighting action upon the brain, it weakens a nation's intellectual force. Thus, then, does it strike a direct blow at the prosperity and safety of the nation. With such an enemy in its midst, no nation can be *permanently* great and powerful. It may have splendid resources at command, and almost boundless wealth; yet if luxury, licentiousness, and drunkenness prevail, its strength and greatness will be undermined, and its integrity and safety threatened.

The safety of the nation, we repeat, demands the prohibition of this traffic, for it is most dangerous. The beverages vended are poisonous; the active and fascinating element of them all is a deadly poison of the narcotico-acrid class.—See Chap. III.

True, this poison is sold diluted, so that it does not kill at once; yet it does kill, and that too with unerring certainty. Every year fifty-thousand victims are slain by it, thousands are made insane by it, and tens of thousands stricken with painful and loathsome diseases.

Now suppose we were to take *Prussic acid*, which is a deadly narcotic poison, and to commence the sale of a diluted preparation of it, variously disguised and flavored, so as to make it a most palatable and fascinating beverage. To promote the sale of our compound, we take a large and commodious house in some crowded thoroughfare, which we decorate with glass and paint, and announce the sale of our beverage under some new and imposing name. Suppose, however, that having commenced the sale of our drink, it is soon discovered that some who take very largely of it fall down dead suddenly; that others acquire an uncontrollable appetite for it, and reduce themselves and families to the greatest poverty and misery by expending their means in procuring it,—that a great many become deranged in intellect and maddened by its use,—that many persons under its influence are excited to the perpetration of the most revolting and unnatural crimes, whilst a still larger number become afflicted with baneful diseases. Suppose that, in consequence, coroner's inquests are of daily occurrence, that gaols and work-houses are crowded with victims, and that the local rates of the parish in which the sale is conducted are greatly augmented,—what, we ask, would be the action of the people? Would they not demand *protection*? The authorities would come down upon us, *our* liquor would be seized, and *we* should be tried and punished as wholesale poisoners of her majesty's subjects.

The liquor traffic is a parallel case. Dr. Mackenzie, in his "Condensed Facts for Christians," declares alcohol to be a more deadly sedative than *Prussic acid*, and that, given in its pure state, it will kill almost as suddenly. The different liquors vended by those engaged in the traffic are only so many variously flavored and disguised preparations of alcohol. Of these the people drink, and some of them fall down dead suddenly with the dram-glass in their hand; others become horribly diseased and mutilated; some again demented and maddened; others are excited to commit crimes the most odious and revolting, whilst thousands become so strangely infatuated by the habitual use of these liquors, as to reduce their families to the greatest distress and misery by squandering their means in procuring them; in consequence of all this, workhouses, gaols, and lunatic asylums have to be erected, and are speedily crowded, and heavy demands are made upon the rate-payers to support and uphold them—while, monstrous inconsistency! the government, instead of suppressing this traffic, legalizes and protects it, and the people look on, apparently oblivious to the work of ruin going on around them!

Civilization demands the suppression of this traffic.

What is the difference between a civilized man and a savage? The civilized man has acquired the power of self-control, of bringing his passions and impulses into obedience to the authority of reason. The savage has not acquired this power, or to the same extent. His passions and impulses govern him. Unless we exercise this power of self-control, and allow reason, not impulse and passion, to direct our actions, we can lay no claim to being civilized. Strong drink uncivilizes a man, and transforms him into a savage. It so weakens his power of self-control that he becomes the slave of a monstrous appetite. The liquor traffic, in fact, stands in the way of a progressive civilization. It also undoes all that is accomplished by civilizing agencies. Education shall refine a man. His mind shall be garnished with useful knowledge, and his eyes beam with intelligence. Moral philosophy shall come, and his mind shall expand to the beauties of rectitude, virtue, benevolence, and truth; and above all, religion shall shed its mild, pure, and genial radiance, spiritualizing his nature, and realizing, to the mental eye, the eye of faith, the glories of the heavenly kingdom; and thus shall that man stand before us, civilized in the highest

sense of that term, being guided and directed in all his actions by conscience and reason. But exposed to the temptations of the liquor traffic, and the social drinking usages of society, his civilization and culture shall fade before the blighting power of the passion which strong drink has evoked, the work of Jesus shall be rendered of no avail, and his dream of a lofty civilization shall be lost in the sensuality and degradation inflicted on him by our National Drinking-system.

THE END.

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